



(Vol. IV)

CSL

14230

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HOME DE
OF THE PUNJAB

No. XXXIX. A8004179

MIRZÂ AND SÂHIBÂN,
AS SUNG BY SOME JATTS FROM THE JÂLANDHAR
DISTRICT.

[This is a very celebrated tale in the Jhang and Montgomery Districts, and thence throughout the Panjâb, because of the feuds which the elopement of the heroine, Sâhibân, with her cousin Mirzâ led to between the Mahnis (Siyâls) and the Chadhars of Khîwâ in the Jhang District and the Kharâls of Dânâbâd in the Montgomery District. The story generally told is as follows:—Mirzâ was sent to his relative the Mahnî Chief of Khîwâ, who had a daughter Sâhibân. Sâhibân was betrothed to a youth of the Chadhar tribe, but before she could be married to him she eloped with Mirzâ towards Dânâbâd. Before they reached, however, their pursuers, the Mahnis and the Chadhars, overtook them, killed Mirzâ and strangled Sâhibân. The Kharâls thereupon attacked the Mahnis and the Chadhars, defeated them and recovered the corpses of Mirzâ and Sâhibân, which they buried at Dânâbâd. The feuds, however, lasted a long while, so that it became to be considered unlucky to possess daughters, and thus they led to extensive female infanticide by strangulation in memory of the manner of Sâhibân's death. As regards the Kharâls, this was only put down by the English within the last forty years. The Siyâls to the present day resent a reference to Sâhibân as they do to Hir, the heroine of the tale of Hir and Rânjhâ given in the previous volume.]

[The date of Hir was in the previous volume referred to the 16th century A.D. and that of Sâhibân is no doubt much more modern.]

The version here given is characteristically incomplete and full of references of a local nature. It is also wanting in that skillful treatment, which is so distinctive of the ancient Indian legends, even in their garbled modern forms.]

TEXT.

Ghar Khîwe de Sâhibân jamî Mangalwâr :
Dom suhelî gâwande Khân Khîwe de bâr.
Râj doân dittiân sohane parwâr,
Râl tadbîrân bandiân ; ohhail hoi mutiâr,
5 Sâhibân râl suhelîan kânî ris kâr.
Ghar Banjâl de Mirzâ jamî karare bâr.
Jannag ditte mâl-bôp ne, rūp dittiâ Kartâr :
Aisâ Mirzâ sârmân Kharâln dâ sardâr.
Sâhibân parhe pattiân, Mirzâ parhe Kurân :

LEGENDS OF THE PANJÂB.

- 10 Bich Mast* de lagiân, jâne kul jahân.
 “Nâ mâr, Kâjî chhamkân, nâ de tatî nûn tâo.
 Parhnâ sâdâ rah giâ, le âe ishk Likhâ.”

Sâhibân gaî tel nûn, gaî pasârî de haṭ :
 Phar nâ jâne tâkhrî, hâr nâ jâne waṭ.

- 15 Tel bhulâve bhûlâ Bâniân, dittâ shahit ulat.
 Banaj⁹gaiwâ le Bâniân ; balad gaiwâe Jatt.
 Tin sai Nâgâ pir rihîâ, ho gae chor-chapaṭ.
 Mirzâ Sâhibân dî dostî raho bich jagat.

Ghar se Sâhibân ṭur pie karke parhne kî nît :

- 20 “Kâjî sâdâ mar giâ, sunî pie Mast.”

“Tân sun, Karmû Bâhmanân, kadhî na âiâ kâm.
 Ghorî deân tere charhan nûn, sane kâthî lagâm :
 Hâthon dî dewân chûriân, sonâ kardî dâ :
 Jhoṭî deân dîdh pîn nûn, bal dî zamîn inâm.

- 25 Jad lag jîve Sâhibân, rakhe terâ ahsân.
 Chauthê nûn Chaṇḍar biyâh le jânge, phir kî karogâ ân?”
 Agion Karmû boldâ : “Sachî deân sunâe.
 Châlîs kohân dâ pandâ hai ; kaun âve ? kaun jâ ?
 Ghar Mirzâ dî hor istrî, sunî dî burî balâe.

- 30 Saukan utte saukan pai mare leve âṭh baṭâe.
 Chhaḍ de purâne Jatt dî dostî, nawîn Karmû bal lâ.
 Ghar bich lâ, le dostî bahke ishk kamâ.”

Âge Sâhibân boldî : “Munh tere suhâe :
 Mârân chaupar tere gajab dî, deân akal gaiwâe.

- 35 Khabar ho jâ mere bap nûn, tainûn shaharon den ujâr :
 Tâin khabar ho jâ bir Shumer nûn, tainûn karan mâr :
 Je khabar ho jâ pind de munḍiân nûn, karde temân dî
 mâr,

Bhulke srâdh, Dâdâ, âwange, neude khân te jâ ?
 Lagiân main terî potrî, bah giâ ran banâe.

40 Lago Kachahrî Khîwe bap de, tainûn bañhke lûn mangwâe."

"Eh gunâh merâ bakhsh le, Sâhibân, jithe ghalle uthe jân.

Dorâ lagâ affm dâ, sâde akal thikânâ nân.

Main to bholâ gharîb hân; meri rakh dhauliân dî lâj.

Barî râton uthke tur pawon Kharalân dî râh."

45 Siyâlân te Bahman tur piâ, piâ Kharalân dî râh.

Kol Mirze de âke das ditti sâhe dîe pâ :

"Mehndî Sâhibân de biyâh de chalke hâthon apne lâ.

Bhejâ Sâhibân dâ â gîâ; chhetî ho tayyâr."

Charhde Mirzâ Khân nûn Chhahtî kare jabâb :

50 "Hatke baithen, Mirzâ, ghar vichh karîn salâh.

Utte palang te bahke mere hathîn kâj sunwâr :

Bhulke âwange Bhattî Sandal Bâr de, Sâhib Sunde Bâr."

"Merâ jân zarûr dâ, piche bhâichâr :

Achhî karnî apne nak nûn: nahîn, Kharalân nûn âo hâr.

55 Merâ jânâ zarûr dâ, jânde nûn hor na pâe.

Kâj bahûnân main phirân, mainûn kî kisi kâjân nâl?"

Charhde Mirzâ Khân nûn matâ deve mân :

"Bure Siyâlân de mu'âmlâ; burî Siyâlân dî râh;

Burî Siyâlân dî auratân: jâdû len pâ.

60 Kaddh kalîje khândîân; mere jhâte tel na pâe.

Ran de khâtir chaliâ, âven jân gainwâe.

Âkhe mere lag jâ; âge pair na pâe."

"Ghar Khîwe dî kâj hai: lâgî bhajiâ mere bâr.

Ghar mere ânke das ditti sâhe de pâ.

65 Oh nânke main dohtâ; jânde nûn mor na pâ.

Panj rupae ik patrâ mainûn dâ pâungâ jâ."

Mirzâ ne ghorî singâr lîe, âsan baithâ jâ.

Charhde dâ pallâ âtakiâ; chhink sâmhne â!

Mirzâ Syâlân nûn chaliâ, Khere niwâke sîs.

LEGENDS OF THE PANJÂB.

- 70 Kâddh kalîje le gaî Khân Khîwe dî dhî.
 “Gaz gaz lamîân menđiân, rang jo gorî sî;
 Je deve piâlâ zahar dâ, main, Mirzâ, laindâ pî:
 Je mâre burchî kaske, Mirzâ kadhî na karûngâ sî:
 Apnî maut main marân : mere nâl tuhâ nûn kî?”
- 75 Charhde Mirzâ Khân nûn Banjal dendâ mat :
 “Bhaṭ ranân dî dostî ; khorî jinhân dî mat.
 Hanske lâwandî jârîân, roke dendî das.
 Jis ghar lâi dostî mul na ghate lat.
 Sathî hâth nâ âwandî dânishmandân dî pat.
- 80 Sâhibân âin na chhadke, sir nâ raho sâdî pat.
 Râjâ jhore râj nûn, budh nûn jhore chor.
 Gorî jhore rūp nûn, pairân jhore mor.”
- Charhde Mirzâ Khân nûn mâ mat dindî kharî :
 “Sapân sherân dî dostî nâ kar, bhâî, aṛî.
- 85 Tapî karhâ hai tel di, sir par lâṭ jalî.
 Mûsâ bhâjiâ Maut te, us de âge Maut kharî ;
 Parbat bharde tukren leghan kehre galî.
 Rondî Bibî Fâtima karke bâhan kharî.
 “Main kî, Rabbâ, terâ phariâ, merî joṛî khâk râlî?”
- 90 Aj dâ wâr bichâle, bhulke Siyâlân jâ barîn.”
 “Biyâh hove chhadḍ dewân, mang na chhadḍî jâ.
 Jekar mang main chhadḍ dewân, lage Kharâlân nûn lâj.
 Pût Mirzâ, nûh Sâhibân, sâdî tîrnî jag vich wâr.”
- Charhde Mirzâ Khân nûn mâ mat dindî kharî.
 95 “Jârân chorân vichh baithke gal na kariyo kharî.
 Âj dâ wâr bichâle, bhulke Siyâlân jâ barîn.”
 Âge Mirzâ boliâ : “dewân sach sunâ ;
 Ghar Banjal de jamiâ ditte kul saiwâr.
 Sadiâ Sâhibân Siyâl, kîkar dewân jabâb ?
- 100 Jiwandâ rahâ tân â milân ; mat chhoro âs.”

Mirzâ Siyâlân nûn tux piâ, chaliâ hûâ sawâr.

Mirzâ puchhâ Pilû sha'ir nûn ; “dasûn shaguu vichâr.”

MIRZÂ AND SÂHIBÂN.

- Pilû baiṭhâ khû te karke lakh tadbîr.
 “Kânjan bandhâ takulâ, takulâ bandhâ tîr ;
 105 Lath pilânâ miliâ, karare ghat zanjîr.
 Kabiân mudh dhaturîân, jiwen badshâhân mudh wazîr.
 Kathâ haṭ haṭ kar rahâ, jiwen dâr vichh kharâ fakîr.
 Tiṇḍân gîram gîriân, bhar bhar dhaulan nîr.”
 Âge Mirzâ boliâ : “ tainûn deân sunâ :
 110 Terî gallân jhûṭîân ; ik bhî mandî nâ.”
 “Ehnân charkhe-wâle admî kabaren jâ pîe ;
 Je bhale châhunâ zindagî gâhân pair na de.”
 “Raste pe jâo, râhîo, dandî pair na ghat.
 Jis din sâhâ sâdhiâ lâgî dinde ghat,
 115 Ghar Mirzâ de âke pâwandâ sâhâi de das,
 Panj rupae ik patiâ, na wâdâ jânâ ghat.
 Tuhâde bâr ghorîân, merî Bakkî dâ patlâ lak.
 Â, leo rupae, salâm dâ tuhânûn âge na âe mat.
 Sum Bakkî dî kharakde, jo lohe pain dhagân :
 120 Dum Bakkî dî in phirî, jaisî chauṇrî karê ghulâm.
 Muñh nâl lâheñ pagariân, phatke site anjân :
 Bakkî lâhiân pagariân, vekhî na kisî dî lâj.
 Nâi merâ mâriâ, sharbat dittâ ḍhol.
 Puchh na painde mu’âmla, na ho na lagde chhor.
 125 Gallân karan sukhâliân, aukhî pâlne bol.”
 Mirzâ Siyâlân much â gîâ, ran Sâhibân dâ chor.
 Hor ânde hâtheñ barchhân, Mirzâ dî sabz kumân.
 Dahine kane âwandâ merâ Mirzâ sher jawân.
 Mirzâ ghar Bîbo dî â giâ, charkhâ dindâ ṭhahrâ :
 130 “Je tûn mâsî dharm dî Sâhibân nûn le âke milâ.”
 Ghar te Bîbo ṭur pîe moharân leke châr :
 “Uṭheñ, Sâhibân sutîe, uṭhke deñ didâr
 Chîrewâlâ chhokrâ Bîbo andar kaun parâ ?
 Mirzâ phûl gulâb dâ merî jholîñ ṭûṭ piâ !”
 135 “Na phar, bañîân ghuṭkê, bangân jândî phat !
 Kal chir charhiân, pahin na dekhî raj !

LEGENDS OF THE PANJÂB.

- Bherî galî, kuthîân ghar, mûrakh dhûlî gad.
Khabar hove Khân Shumer nûn, lahû pîvegâ raj !
Le chal Dâñâbâd nûn, je sir haigî pag ;
140 Tainûn mâr gañwâvegî ; tûn rakh Khañalân dî laj.”
- Âge Mirzâ boldâ : “ tû sun, Jâm* Lohâr !
Kyâ sutâ ? kyâ jâgdâ ? kî giâ pawâr ?
Majûrî le lieñ apnî, killân diñ hazâr.
Je tû bhâi dharm dâ Sâhibân torieñ nâl.”
- 145 Mirzâ killân gadîân, Panj Pîr manâ :
Paurî paurî Jatt charh giâ, ûpar charhiâ jâ ;
Uparon Sâhibân utarî, pai gai chhiukâr :
Sâlû dâ pallâ atakiâ. “ Ratak Bakkî nûn pher !”
“ Âge ghar, Sâhibân, bap dâ nau lakkhâ. Lâ dîn sâlûân
dâ dher.
- 150 Charhî rah Bakkî dî bel te, sakh Mirzâ dî lor.”
“ Mârî terî tîrkî, Mirzâ, lâiâ kidharon tor ?
Sukkâ ahidâ chaukatâ ; kâwân khâde kamror !
Je ghar na sî tere bap de, mang le âwandâ hor !
Ghorî Khîwe Khân dî barî murâtab-khor !
- 155 Bhajiân nûn jân na denge, udhal ghasiân de chor ;
Bich ujâr de mârde, tere sat de dhon maror !”
“ Kan lambî, khor patli, dum Bakkî dî siyâh ;
Dekhke marî tîr nûn jhorî chit na pâ.
Bâi Dogar jinhân de bahan pawânde â:
160 Bap de khatiân charke Bakkî ne liân banâ.
Das mahiân dâ ghiân dittâ Bakkî de didh pâ.
Bakkî te daran farishte, maiton dare Khudâ !
Chobhê bich Patâl ; urke charhî Agâs !
Charhuâ apne shauk nûn, Bakkî nûn lâj na lâ !”
- 165 Bâhe nûn tamak bajiâ, Sâhibân ghate tel.
Andar baithe nânaki, bûhe baithâ mel.
Thâlî batwâ rah giâ, kûpe atar phulel,
Gahne sane patârîân, chhânjan sane hamel !
Paroz Dogar kûkiân : “ Sunûn, Khân Khîwâ, bêt.

* A title used towards the caste.

MIRZÂ AND SÂHIBÂN.

- ✓ 170 Sâhibân nûn Mirzâ le giâ rondî Kunḍe de Bâr !
Lâ giâ lâj Siyâlân nûn, giâ sî dâgh lâ.
Ghore pâo pakarân, paidal, ho jāon aswâr !
Raste pawo, paidalo, muṇḍ malloṇ aswâr !
Sâwân Mirzâ mârî, karke kaul karâr !”
- 175 ✓ Ishk litâre âdmî, baraf litâre rukh ;
✓ Nînd na âwandî chor nûn, âshak na lage bhukh.
- “ Sâhibân Mirze dî dostî jag na rahî luk.
Le chal Dânâbâd nûn, jân lukâve mukh.
Jaṇḍ de heṭh, Jattâ, so rahâ, uṭh sust sambhâl.
- 180 Bakki tainûn chhaḍḍke uṭh gaî, jis de utte barâ aitbâr !
Nârad chhaḍḍke uṭh giâ, terâ muḍh kadîmân dâ yâr,
Maran Sâhibân nûn â giâ, jeh dâ kardâ nâ sî aitbâr !”
- “ Mere ûpar na koî dîdhâ sûrmâ, jere merâ parwâr kare.
Mâr kohân tere, jin ne pâs tere bîr kare.
- 185 Jhattak jhûṭâ jaṇḍ heṭh lain de, jere Khudâ kare !
Aj dî gharî so lain de, dûjî gharî barân Dânâbâd.”
- “ Jaṇḍ de heṭhân, Jattâ so rihâ lâl dushâl tân,
Wahî chalâiân kânîân Maut ne dinde jân.
✓ Mathe bich kaljognâ, fatteh na dinde hon.
- 190 Likhiân Ḍaḍhe Rabb ; deiân meṭan-wâlâ kon ?
Uṭhan, Mirzâ sutiâ ; khabe âe aswâr !
Hathen teghân rang liân, karde mâr-o-mâr !
Mere bâbal wargiân ghorîân ; bîr mere sawâr !
Kî dhunḍhâwan asân de ? Kî mîr-shikâr ?
- 195 Jaṇḍ de jatoriâ, tûhen karenî niyâûn.
Hoio dâûn phale, chaugunâ teri mehnî mâne chhâûn.”
Muthiân bhar jagâwandî yâr nûn : “ Jâgiye, Rabb de
nâm :
Dhur na âprî ran Sâhibân ; merî bichâlôn tûṭî lân.
Je na sî or nabhânî, mere kâh nûn palî bâheî ?
- 200 Bachâ dendâ, âshakâ*, nâ âge milnâ tainûn thâûn.”

LEGENDS OF THE PANJÂB.

- Arson utare chhah jane, chhah haiñ bahin bharât.
 Duldul lîeñ Shâh Alî ne, pâleñ Kâba dî rah.
 Ik lîâ Gûge Chauhân ne, Bâgrân dittiân dhâ.
 Nîlâ lîâ Râjâ Rasâlû ne, Kâniâ lîâ chhundâ.
- 205 Garârâ Jaimal Fatte sandal betî na ditti biyâh.
 Lakhî le lain Dûlâ jawân ne, mâre Akbar dî rah.
 Kakkî ghar Sultân de châreñ kunṭân lâiân niwâ.
 Sabhnân te chhotî haiñ Bakkî, chalke âî Mirzâ de pās.
 Muñh kaḍiâlâ, Jatt ne de lîâ Panj Pîr manâ;
- 210 Chhikkê tang kasiâ ; lîe na shagun manâ :
 “ Sir Siyâlân de badhke, dewân jañd charhâ.
 Bakkî kî bel par bahke ; Bakkî nûñ lâj na lâ ! ”
 “ Sherû Kaliyar bhaunkde ; dekh janân de dhûñ.
 Jyûñ Makkâ labbâ hâjîân, mainûñ labbâ tûñ.
- 215 Shahar Siyâlân de â lage, jo phattân utte nûñ :
 Teghân mâr urâwange, jo panjâ punjdâ rûñ.”
 Mirzâ âkhe : “ Koî na dhendâ sûrmâ, jerâ mainûñ hath
 kare.
 Katak bharâ deñ tukreñ, maithoñ bharâr dare.
 Balbal bad dûngâ sûrmâ, jo kethî nûñ pain gare.
- 220 Sir Siyâlân de badhke sittûngâ bich rare.”
 “ Âthan wakat dhore dâ, jyûñ suboh se hoe shâm.
 Dhartî tâmbâ ho gal, siâhî pharî âsmân.
 Ghar bagâne mârke, so rahâ bich maidân.
 Tere sire sagân bajdiân, jyûñ lohe pare thangân.
- 225 Chandar dhunke jan banke mâre, tainûñ bâj na jân.
 Chher Bakkî chaliye Dâñâbâd ; kyûñ piâ bich maidân ?
 Mere Mirzâ de hathon paiân bhâjran, ambar koî na
 piñdâ thal.
 Ranî mahanî tanjanî tarapî Mirzâ dî gal.”
 “ Main baithâ bich Kachahrîân Râjâ honde mere bal.
- 230 Mârân rah Lâhor dâ, shahreñ ghattâ har jal.
 Chârân kunṭân lût lîân, sângân nâl athal.
 Marnâ te jag chhaddnâ, merî jag bich rah jave gal.”
 Chandar Siyâl charh pie, rahî ghat bhîr :
 Faujân ghorâ ghatiâ karke bare tadbîr.

MIRZÂ AND SÂHIBÂN.

- 235 Karâkar chalan goliân, Mirzâ nûn bahotî painde tîr.
Oh sutâ nahîn jâgdâ, kâim nahîn hondâ sarîr.
Dekh jaṇḍre dî chhatrî sir par bolî kân :
“Tângon baje Maliku'l-Maut de ; kite nahîn dinde jân.”
- “Chandar Siyâl mârâge bare sûrme jawân.
- 240 Uṭh, Mirzâ sutiâ, kyûn piâ bare gumân ?
Ghorî âwandî bîr Shumer dî, âwandî haiñ bare tân.
Sutâ hi tû uṭh khar, je Rabb rakhe sidak imân.”
Mirzâ âwandâ dekhîâ Sâhibân dâ bîr Shumer,
To Mirzâ ne goshe vichon kaḍḍhiâ karaṇî nukhî dâ tîr,
- 245 Kar Bismi'llah mâriâ, bhaundâ wâng bhabîr,
Ghorî uthon lah liâ Sâhibân dâ bîr Shumer.
- Âge Sâhibân boldî : “Mân, Mirzâ, merî salâh.
Chhar Bakkî nûn pawan râh Kharalân dî, le chal Dâñâbâd.
Siyâlân dî ghorîân âdam-khânîân, nit rok laindîân râh.
- 250 Jo tû, Mirzâ, sûrmâ, merî Sâhibân dî or nabhân.”
Mirzâ vich barâ ghumân thâ, phir son giâ jaṇḍore de
pâs :
“Main balbal bad dūngâ surmen, deṭn pûr khapâ.
Main jhitak dhaunkâ lâ lain de, sute nûn nâ jagâ.
Din charchde nûn chalânge, tainûn le chalân Dâñâbâd.”
- 255 Honî Mirzâ dî kûd pie, ralî Siyâlân de nâl.
Ohhutî kânî ghazab de le giên Mirzâ nûn nâl ;
Rûh Mirzâ dî nikal gai, lagî jaṇḍorâ nâl.
“Mandâ kîṭâ, Sâhibân, tû ral gaiñ Siyâlân de nâl.”
“Kanî gharî kamgarân, phal ustâkâr.
- 260 Dhoke mâre merî Sâhibân ne nâ âr nâ pâr.”
Khainchke khaṇḍe Mirzâ jawân ne, kar giê Mirzâ nûn
pâr !
Âge Sâhibân boldî : “Mirzâ, man merî arjâ.*
Honî bartî pagambarân ; Hon Mirzâ te gai â.
Beṭe Shâh Alî de, Hasan wa Hussain bharâṭ,

* For 'arjâ.

LEGENDS OF THE PANJÂB.

- 265 Larde nâl Yahûdî ditte pâr khapâ.
Dar vich rondî Bîbî Fâtîma : ‘ murke na âe mere pás.’
Mirzâ ede pagambar mâr lîe, tû kî dâ pâñî-hâr ?
Ik araz merî man le mainûn, Sâhibân, le chal nâl !”
“ Mandâ kîta san, Sâhibân, merâ tîrchhak tangia jand.
270 Tin sau kânî Mirzâ jawân dî dindâ Siyâlân nûn band.
Pahile mârda bir Shumer de; dûje kulle de tang;
Tîje mârân jorke, jedê hai tû mang.”
Sir te mudâsâ ur gîâ; gal bich pîe jhand;
Bâjh bharâwân Jatt mârîâ; koî na Mirzâ de sang.
- 275 Pîlû pûchhe shâir nûn; “kewal gîâ jahân.
Lag lag gaiân majlisân, beh beh gae Dîwân.
Mirzâ mârâ Maliku’l-Maut dâ, kuchh mârâ unhoi ghu-
mân :
Bich kabarân de khap gîâ Mirzâ sohanâ jawân !”
Yeh kissâ Mirzâ Sâhibân dâ jorâ Pîlû shâir ne, je nûn
jâne jag jahân.

TRANSLATION.

- Sâhibân was born on a Tuesday* in the house of (the
Chief of) Khîwâ :
And the singers sang songs of rejoicing at the gate of
the Chief of Khîwâ.
The kindred congratulated him with auspicious prayers
And made presents; and as she became beautiful and
buxom,
5 Her maidens emulated Sâhibân.
Mirzâ was born in the house of Banjal on an inauspicious
day.
His parents gave him birth, but God gave him beauty :
So that Mirzâ became a hero and a leader among the
Kharâls.
Sâhibân learnt her letters and Mirzâ read the Qurân :
10 And in the School† they fell in love, so that the whole
world knew (of it).

* Or simply “on an auspicious day.”

† Lit., Mosque.



(Said Sâhibân), "Strike not, holy Qâzî, beat not the wretched.

All my studying is over, for Fate hath brought me love."

(Sâhibân) went for oil, went to the druggist's shop.
He could not hold his weights, nor adjust his scales,

- 15 And so the fascinated trader forgot the oil and gave honey instead.

The trader forgot his trade and the Jatt his oxen;
Three hundred Nâgâs* fell in love and were undone:†
But the loves of Mirzâ and Sâhibân live on in the world.

Sâhibân went out to learn.‡

- 20 (Said she): "My teacher is dead, the school is empty."§

(Said Sâhibân): "Hear, O Karmû Brâhman, thou hast not (yet) done me a service.

I will give thee a horse to ride with saddle and bridle:
I will give thee bracelets for thy wrists, and alms of gold:
A buffalo for milk to drink, and a plough of land as a present.

- 25 As long as Sâhibân lives she will remember her obligation to thee.

In four days will Chaṇḍar come to marry me and then what will he (Mirzâ) do?"

Then said Karmû: "I will tell thee truth.

It is 40 miles from hence: how can I come and go?

I hear that Mirzâ has another wife said to be of an evil temper.

- 30 Co-wife with co-wife will divide half (the property).
Let go thy love for the old Jatt and take anew to Karmû.
Come home and be my love."

* Compare Legends XV. and XVI. of Vol. I., p. 414 ff.

† For love of Sâhibân.

‡ This seems to begin a story of which the bard has forgotten all but these two lines.

§ *Lit.*, Mosque.

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- Then said Sâhibân : “ Be ashes on thy face :
 I will slap thy face and knock out thy senses.
- 35 If my father hear of this, he will turn thee out of the
 city :
 If my brother Shumer hear of it, he will kill thee.
 If the village youths hear of it, they will stone thee.
 To-morrow there is to be a funeral, Father, but who
 will feed thee ?*
 I should be thy daughter and thou wouldst make me
 thy wife !
- 40 When my father (the Lord of) Khîwâ’s Court is open
 I will have thee fettered.”
- “Forgive this my fault, Sâhibân, and I will go whither
 thou sayest.
 I am drunk with opium and my senses are not clear.
 I am poor and foolish ; spare my white locks.
 In the early evening I will start for the Kharals.”
- 45 The Brâhman left the Siyâls and went toward the
 Kharals.
 Going to Mirzâ he gave him the invitation (to the
 marriage, saying :)
 “Put the henna (in earnest) of marriage to Sâhibân on
 thy hands.
 Sâhibân hath sent for thee, get ready quickly.”
- Said Ohhahtî† to Mirzâ Khân as he was going :
 50 “My advice, Mirzâ, is to come back and stay at home.
 Sit on thy couch ‡and arrange for my marriage :
 For to-morrow will come the Bhaṭṭî of the Sandal Bâr,
 Lord of Sunde Bâr.”§
 “I must go ; our kinsfolk are (left) behind,
 Who will arrange well for their own sakes, or the
 Kharals will be disgraced.

* According to Hindû custom : observe that the speaker is a Musal-
 mân. † His sister. ‡ i.e., at thy ease.

§ i.e. her betrothed was a Bhaṭṭî of the Sandal Bâr, a tract in the
 Montgomery and Jhang Districts.

55 I must go ; stay me not.

I go to my duty : I have no concern with the duty of others."

Said his mother to Mirzâ as he was going :

" Evil are the dealings of the Siyâls ; evil the way to the Siyâls ;

Evil the women of the Siyâls : be not bewitched by them.

60 They will take out thy liver and eat it ; * lay not this trouble upon me.

Thou goest for the sake of a woman, thou wilt return with loss of life.

Hear my say : put not thy foot forward."

" I have business in the house at Khiwâ : they have sent (a marriage) messenger to my door.

Coming to my house he has shown me the date fixed upon.

65 I am a son of their house ; stay me not.

I will go and give him five rupees and a suit of clothes." †

Mirzâ saddled his mare, and took his seat.

As he mounted his skirt caught ; and some one sneezed in front of him. ‡

Mirzâ went to the Siyâls and bowed his head to the Kherâs. §

70 The daughter of the Khân of Khiwâ took away his heart. (Said he) : " Her locks are a yard long, and the maiden is fair :

If she give me a cup of poison, I, Mirzâ, will drink it :

If she strike me with a spear, I, Mirzâ, will never even sigh :

I will die in my own way : what have I to do with you ?"

* A common attribute of witches in India.

† In earnest of agreement to the marriage.

‡ A bad omen.

§ See Vol. II., story of Hir and Rânjhâ, *passim*.



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- 75 Said Banjal* to Mirzâ as he was going :
“ Evil is love for women ; foolish are their ways.
Smiling they make love and weeping they tell it abroad.
Never put thy foot into the house where thy love is.
The honor of the wise when lost is never found again.
80 Bring Sâhibân with you that our honor be not destroyed.
Râjâs weep over kingdoms, thieves over ill success,
Women over beauty, peacocks over their feet.†”

- Again did his mother give Mirzâ advice as he was going :
“ Make not friends of serpents and lions, my beloved.
85 The oil in the cauldron is boiling and the flames reach
thy head.
Moses fled from the (Angel of) death, when he stood
before him,
And stopped his way as he entered the mountains.‡
Bibi Fâtima wept and wailed, (saying) :
“ What have I done to thee, O God, that thou hast laid
my pair (of sons) in the dust ?”§
90 Stay then to-day, and go in the morning to the Siyâls.”
(Said Mirzâ) : “ Were she married I could give her up :
I cannot give up a betrothed maiden.
If I were to give up my betrothed shame would fall on
the Kharâls.
The story of thy son Mirzâ and his wife Sâhibân will
go forth into the world.”

- And again his mother spake to Mirzâ as he was going :
95 “ Speak not honest words before thieves and scoundrels.
Stay to-day and go to the Siyâls in the morning.”
Then spake Mirzâ : “ I tell thee truth ;

* His father.

† Which are ugly. These two lines are proverbial.

‡ i.e. he could not escape fate. But the passage seems to refer in a manner to the Muhammadan version of the story of the burning bush as related in the 20th and 27th *sûrâs* of the *Qurân*.

§ Hasan and Hussain, the martyr-heroes of the Shi'a Muhammadans.



I would be a glory to the house of Banjal, wherein I was born.

How can I refuse Sâhibân the Siyâl, who hath sent for me ?

100 As long as I live I will come to see thee ; be not down-cast."

Mirzâ went riding to the Siyâls.

Said Mirzâ to Pîlû the soothsayer : " Explain to me the omens."

Pîlû sat by the well-side and thought out a thousand things (and said) :

" The axle binds the shaft, and the spokes bind the axle ;
105 The axle-tree lies on the ground fastened by strong chains.

Wheel works with wheel, as a king with his courtiers.
The whole machine creaks, as a beggar among the husbandmen.

The pitchers clink (as they come up) full of pure water."*

Then said Mirzâ : " I tell thee,
110 That thy words are false ; I will not listen to one."
(Said Pîlû) : " They that love women fall into trouble ;
If thou wishest well for thy life put not thy foot forward."

(Said Mirzâ) : " Go along the road, O travellers, go not on the pathways.

On the day that the messengers gave me the invitation
115 And came to my, Mirzâ's, house and showed me the invitation,

(I fixed the marriage by a present of) five rupees and a suit of clothes, and cannot go back on my word.

Your mares are fat, my Bakkî is lean.

Come, take your money, or your proposals will not prosper.

Bakki's hoofs clang like iron on an anvil :

* Simile drawn from the working of a Persian wheel. This, of course, is an oracle.

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- 120 Bakki's tail whisks like a fan in the hands of a servant.
 She will tear off turbans unknowing :
 Bakki will tear off a turban and think of no one's honor.
 They* beat my barber† and threw away the sweet drink.
 Love cometh not for asking and sticketh fast.
- 125 It is easy to say but difficult to fulfil."

The thief of Sâhibân, Mirzâ, hath come to the Siyâls.
 Mirzâ hath in his hands a green bow and the others
 have spears.

Mirzâ, my lion-like youth, hath come from the right
 hand.

Mirzâ went to the house of Bîbo and stopped her spin-
 ning her wheel (and said) :

- 130 "If thou be my real aunt then bring Sâhibân to me."
 Came Bîbo from her house with four gold *mohars*, and
 said :

"Up, sleeping Sâhibân, and show me thy face.
 What turbaned youth is in Bîbo's house ?
 Mirzâ, (as beautiful as) a rose, has fallen into my skirt !"

- 135 (Said Sâhibân to Mirzâ) : " Squeeze not, my bracelets
 break !

Only yesterday I got them and am not tired of them
 yet !

Narrow the lane, small the house, fool wast thou ?

If Shumer Khân hear of it, he will satisfy himself with
 thy blood !

If there be a turban on thy head take me to Dânâbâd,

- 140 (Or) they will kill thee : so preserve the honor of the
 Kharâls."

Then said Mirzâ : " Hear, O Blacksmith !
 Art sleeping, or waking, or in the clouds ?

* Sâhibân's parents.

† i. e., marriage messenger.



- Take thy wages and make me a thousand nails.
If thou be my sworn brother we will take Sâhibân hence.”
- 145 Mirzâ prayed to the five Saints,* and drove in the nails.†
Up went the Jatt up this ladder :
(But) as Sâhibân came down her ornaments clinked,
And her skirt caught.‡ (Said she) : “ Stop (thy mare)
Bakki !”
(Said Mirzâ) : “ In front, Sâhibân, is my father’s house
worth nine *lâkhs* (of rupees).§ I will get thee many
skirts.
- 150 Get on to Bakkî and pray for Mirzâ’s safety.”
“Lean and bony is thy mare, Mirzâ, whence hast thou
stolen it ?
Dry is her skin and her back, and the crows have eaten
into her back !
If (a strong mare) were not in thy father’s house thou
shouldst have brought one from elsewhere !
Khîwe Khân’s|| mares are great eaters of corn !
- 155 They will not let thee escape, that art the thief of an
eloped woman ;
But will slay thee in the wilds and cut thy throat !”
“Bakkî’s ears are long and her sides thin and her tail
black ;
But be not down-hearted at her wretched appearance.
Behind whose bed two and twenty Dogars sit :¶
- 160 Bakkî eats freely of my father’s fields.
Bakkî eats up the butter of ten buffaloes.
The angels fear Bakki and God fears me !
She can penetrate into Hell and fly to Heaven !
So get up cheerfully and disparage not Bakkî !”
- 165 Music was played at the door and Sâhibân was anointed
with oil.

* See Vol. II., footnotes, *passim*.

† i.e., made steps with them in the wall of Sâhibân’s house.

‡ Bad omens. § See preceding volumes, footnotes, *passim*.

|| i.e., my father’s.

¶ i.e., behind his father’s bed. This means that he was so great a man that Dogars sat *behind* his bed as a sign of inferiority.



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The women sat within and the guests at the door.
But the pastry remained in the plate and the essences
in the bags,
✕ The jewels in the caskets and the bangles and necklaces
too !

Firoz the Dogar* cried out ; “ Khân of Khîwâ, hear my
words.

170 Mirzâ has carried off Sâhibân weeping to the Sunde
Bâr.†

Shame hath he brought to the Siyâls and a stain upon them.
O you footmen, catch the horses and mount them !

Take the road, O footmen and horsemen, to the
forests !

And make a promise to slay Mirzâ !”

175 Love distresses mankind, as snow loads the trees ;
✕ No sleep knows the thief, and no hunger the lover.‡

(Said Sâhibân) : “ The loves of Mirzâ and Sâhibân are
not hidden in the world.

Take me to Dânbâd, this life irks me.

Arise, O Jatt, sleeping under the acacia tree and be on
thy guard.

180 Bakkî, in whom was thy great trust, hath left thee !
Nârad, thy oldest friend hath left thee !
Sâhibân (too) will die, whom thou wouldst not believe !”

“ I know of no hero that can harm me.

I will slay every brother that you have.

185 Let me sleep awhile beneath the acacia tree, and let
God do (as He pleases) !

Let me sleep this hour, we will enter Dânbâd the next.”

“ O Jatt sleeping under the acacia tree with thy red shawl
round thee,

* Sâhibân's maternal uncle.

† See line 52.

‡ A proverbial couplet thrown in for effect.



(The Angel of) Death hath ready his arrows and will
not let thee live.

Misfortune is upon us, and we shall not win the
victory.

- 190 The Great God hath said it, and who shall gainsay
him ?

Up, sleeping Mirzâ ; these are horsemen !

Swords are in their hands and they are brandishing
them !

The mares are like my father's ; the riders are my
brothers !

Are they looking for us ? Are they a-hunting ?

- 195 O acacia tree, be on our side.

May thy fruit be doubled and thy shade increase four-
fold."

Kneading him with her hands she awakened her lover
(and said) : " Awake, for God's sake :

Sâhibân hath not reached her home : save the broken
rope (of my life).

If thou protect me not to the end why didst thou take
me by the wrist ?

- 200 Save me, my love, or thou shalt win no place (in the
next world)."

Six horses descended from heaven and the six were
brothers and sisters.

Shâh 'Alî took Duldul and found the road to the
Ka'aba.

One had Gûgâ the Chauhân, which beat the Bâgrâs.

Râjâ Rasâlû had the dark-grey one and conquered the
city of Kânîâ.

- 205 Jaimal Fattah had the piebald one, that refused his
beautiful daughter in marriage.

Dûlâ, the hero, had the bay one, who plundered
Akbar.

Sarwar (Sultân) had Kakki and conquered the four
quarters (of the world).



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CSL

- Last of all was Bakkî that was with Mirzâ.*
The Jatt (Mirzâ) called on the Five Saints,
210 Bitted and tightened up (the mare), but took not the
omens.†
“I will cut off the heads of the Siyâls and hang them
on the acacia.
After having ridden Bakkî do not disparage her!”
(Said Sâhibân): “I hear Sherû and Kaliyar barking;
I see the dust of the men.
As pilgrims look to Makkâ, so do I look to thee.
215 The Siyâls use their weapons, so that none escape.
They will scatter us with their swords, as carders
scatter cotton.”
(Said Mirzâ): “I know of no hero that can conquer
me.
I will cut the host to pieces, for the warriors fear me.
I will cut up these heroes, that are banded together in
the field.
220 I will caste down the heads of the Siyâls on the sands.”
“It is dark as night, as when day turns to evening.
The earth is (red) as copper and there is blackness in
the sky.
Thou that robbest others’ houses art sleeping in the
plain!
(The arrows) fall about thy head, as the strokes upon an
anvil.
225 The Chandars‡ are come as a marriage party, they know
not that thou art flying.

* The allusions here are numerous. The first is to Duldul the famous mule of 'Alî: then to the horse Javâdiâ of Gûgâ, on which he rode when fighting his brethren (see Vol. I., p. 200ff): Kâniâ, said to be the city of Râjâ Sirkap (see Vol. I., p. 39 ff.), is a new name in connection with Rasâlû and his grey horse: the story of Jainial is a Râjpût one belonging to Chittaur; see story of Râjâ Rattan Sain, Vol. II., p. 350 ff: Dulâ Bhattî was a celebrated robber chief of the Montgomery District in the 16th Century: Kakkî was the name of the mare of Sakhi Sarwar (See Vol. I., p. 96).

† And said to Sâhibân.

‡ i.e., the Chadhars of Khîwâ into which tribe Sâhibân was betrothed.

- Spur up Bakki and let us go to Dânbâd : why art lying
in the plain ?
My Mirzâ, at whose hands the heavens tremble, should
rout the warriors.
My Mirzâ is known in the battle-field and at the
meetings of girls and maidens.”
“When I sit in my Court I have Râjâs under me.
230 I can rob on the road to Lâhor and put the cities into
confusion.
I have robbed in the four quarters (of the world) by the
power of my spear.
When I die and leave the world my story will be told
in it.”

- The Chandars and the Siyâls assembled on the road,
And were drawn up together in good order.
235 They fired their balls at Mirzâ and many arrows fell about
him.
He slept and awaked not and his body could not live.
Sitting in the shade of the acacia tree spake a crow to
him :
“The drum of the Lord of Death is being beaten and
thou shalt not live.”

- (Said Sâhibân) : “Great heroes of the Chandars and
the Siyâls (are come to) slay thee.
240 Up, sleeping Mirzâ, why art full of pride ?
My brother Shumer’s mare cometh on apace.
Wake up out of thy sleep, if thou hast faith in God !”
When Mirzâ saw Sâhibân’s brother Shumer coming,
He took out of his quiver a sharp-pointed arrow,
245 He loosed it in the Name of God and it hurtled (through
the air),
And threw Shumer, the brother of Sâhibân, from off his
mare.

Then said Sâhibân : “ Mirzâ, hearken to my advice.



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Mount Bakki and take the way to the Kharals and take me to Dânbâd.

The mares of the Siyâls are man-eaters and will stop the way.

250 If thou be a hero, Mirzâ, save Sâhibân to the end."

But Mirzâ was overcome by pride and went to sleep again under the acacia tree (and said):

"I will destroy thy heroes and break them in pieces.

Let me slumber awhile and wake not the sleeper.

I will take thee at sunrise, take thee to Dânbâd."

255 Fate deserted Mirzâ and joined the Siyâls.

A small arrow entered Mirzâ.

And the soul of Mirzâ was about to leave him under the acacia tree.

(Said he) "Thou didst practise deceit on me, Sâhibân, and wert joined to the Siyâls."

(Said she): "A bowman made the shaft and a cunning workman made the tip.

260 It hath gone through thee by no deceit of Sâhibân."

Mirzâ the hero drew it out and it had gone through him!

Then said Sâhibân: "Mirzâ, hearken to my prayer.

Fate came on the prophets: Fate hath come on thee.

The brethren Hasan and Hussain, sons of Shâh 'Ali,

265 Were destroyed in the fights with the Jew.*

At the door wept Bibi Fâtima (saying): 'They will come not back to me.'

Mirzâ, when (fate) slew such prophets, shalt thou escape?

Hear my prayer and take me, Sâhibân, with thee!"

"Thou didst play me false, Sâhibân, and hanged my quiver in the acacia tree.

* Hasan and Hussain, the sons of 'Ali by Fâtima, the daughter of Muhammad, were destroyed respectively in 669 and 680 A.D., it is said, at the instigation of Yazid the son of Mu'awia, the great opponent of 'Ali. As Yazid succeeded Mu'awia in the Khalifate at Damascus, and as Mu'awia ruled Syria and Palestine for about 40 years, the expression "the Jew" probably stands for both of them.



- 270 In it were my 300 arrows to shoot at the Siyâls.
First I would have slain thy brother Shumer, next his
following,
And thirdly the fool to whom thou wast betrothed."
His turban fell off his head and his locks fell about
his neck.
And Mirzâ the Jatt died and his brethren were not
there (to help him).
- 275 Said Pîlû to a poet : " Thus runs the world on.
Societies and Courts all pass away.
Partly the Lord of Death and partly pride slew Mirzâ :
And the beauty of Mirzâ was hidden in the grave ! "
Pîlû the poet hath composed this story of Mirzâ and
Sâhibân, celebrated throughout the world.
-



No. XL.

A VERSION OF SASSÎ AND PUNNŪN,
AS TOLD BY A BARD FROM THE HUSHIÂRPŪR DISTRICT.

[This bardic version of the very celebrated tale of Sassî and Punnûn, which properly belongs to Sindh and Southern Balûchistân, is specially valuable as showing a folktale, after becoming a literary story, in the process of returning to the people. In this case it is the literary Panjâbî version of the tale by the poet Hâsham Shâh that has become the property of the bards and is reproduced in a terribly curtailed, confused and mangled shape. The bard has repeated as much as he could remember—which is not much—and as the tale is thoroughly well known to the audience in all its details he is quite indifferent as to how many of the original verses are given or in what order.]

[Hâsham Shâh's poem is a complete one and consists of 126 stanzas or quatrains and his version of the story is as follows: In the City of Bhambor there was a king called Jâm Âdam to whom was born a daughter named Sassî. The astrologers foretold that she would fall in love with a man outside of her tribe and so disgrace her family. So she was placed in an ark and floated down a river (the Indus or a mouth of it), from which she was rescued by Atîf, a washerman, who brought her up as his own daughter. Many a young washerman wished to marry her, but she refused them, saying she was a king's daughter. Presently the king heard of her beauty and wished to marry her himself, but when he saw from the amulet round her neck that she was his own daughter he was very much ashamed and sent her back to the washerman. After a while Sassî happened to see a picture of Punnûn, the son of the king of Kecham,* and fell in love with it. Some merchants too from Balûchistân told her all about him and said they were his brethren. She thereupon locked them up in the hope that Punnûn would come to rescue them. Two cameleers of the party escaped and told Hot 'Alî†, Punnûn's father, what had happened. Punnûn accordingly set out, met Sassî, lived happily with her, and refused to leave her. So his father's adherents made him drunk and carried him off from Sassî. Finding this out she went off after him on foot and died in the deserts.‡ At her death her spirit visited Punnûn and called him to her grave, and he resisting all entreaties went there, when it opened and he entered it.]

* Kech in Makrân.

† Ârî in the Sindh version. The tribe of the Hots can have had no connection with the tale and the name is a modern interpolation.

‡ In the Pabb Mountains in Sindh.



A VERSION OF SASSI AND PUNNUN.

[The following table will show how the original order of the stanzas has been perverted by the bard, and it must be understood that in many cases he has given but fragments of the poet's stanzas.]

Bard.	Poet.	Bard.	Poet.	Bard.	Poet
I.	14	IX.	35	XVI.	117
II.	17	X.	36	XVII.	19
III.	22	XI.	37	XVIII.	115
IV.	21	XII.	(?) 33	XIX.	116
V.	23	XIII.	34	XX.	124
VI.	24	XIV.	(?) 104	XXI.	125
VII.	25	XV.	(?) 105	XXII.	126
VIII.	27				

Stanzas XII., XIV., and XV. are not in the original, but appear to stand for 33, 104, and 105 respectively.]

[In order to show clearly what the bard refers to by his fragments I here give the full stanzas of the poet meant to be quoted by him, with a rendering. With the help of this and the outline story above given the student will not find much difficulty in comprehending this difficult and mutilated text.]

14

[*Orak kaur utār najāmt, bāt kahī man bhānt :*

"Kāmil ishk Sassi nūn hoṣṭ, jad hog jawān siyānt.

Mast be-hosh thālūn vichh marsī, dard farāk na jānt.

(Hāsham) *dāgh lagāwag kūr nūn ; jag vichh hog kahānt."*

At last the astrologer overcame his fear and spake what was in his heart.

"Sassi will be perfect in love, when she grows up.

Wild (with love) she will die in the deserts and not know the fear of separation (from her lover).

She will cast a stain on her family; and her story will be known in the world."

17

Kahīd Wazīr, "kī dos Sassi nūn ? Likhīd lekh Kahārī.

Be-takīr kahāwan kantān ; nāsht karē kul sārī.

Is thīn pāp kī hor parere ? Kaum hove hatīdārī.

(Hāsham) *pāe sandūk rīhā, māl chukī khar-khōvārī."*

Said the Minister, "What fault is it of Sassi ? God hath written it in her fate.

The maiden shall be called blameless, though she disgrace the whole race.

Is there any greater sin than this ? Her race will be disgraced.

Put her into an ark and float her away and thy fears shall be destroyed."

22

Kar tadbr kīte tin chhānde, charkh dītā har nāle.

Tis de milk hoīd ik chhāndā, shēr pīlāwan-wāle ;

Dāj dāj-dahaj Sassi nūn ; hor pachāwan-wāle.

(Hāsham) *likh tāvīs hakikat, horf Sassi gal gāle.*



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They settled her (future) expenses in three portions and put the money in for them.

One portion for him whose she would become, for rearing her;

A second for Sassi's dowry; and (a third) for her education.

They wrote her story on an amulet and put the writing round Sassi's neck.

21

Channan shâkh mangâl kaddhôn, baiṭh kârṭgar gharîā :

Bâtâ vel sunahrî kṭtî; lâl jawâhir jarîā.

Pâ zanjîr chaufer pinjar nûn, baiṭh be-dardân kaḥiā.

(Hâsham) vekh twallad hundî, ân dukhân lar pharîā.

Procuring a branch of sandal-wood a workman fashioned it:

Put trees and creepers of gold upon it and studded it with rubies and jewels.

They put chains all round the ark and the shameless ones put her into it.

Behold her fate was evil and troubles came upon her.

23

Pâ sandâk riṭhâ Sassi nûn : Nûh tâfûn wagaindâ.

Bâsak Nag na hâth liâwan, dhûl siyâh bagaindâ.

Pâr urâr balâîn phirdîân, deo dânw dhal rahindâ.

(Hâsham) vekh, nastb Sassi dâ kî kujh hor karaindâ ?

They put Sassi into the ark and floated her off: a very storm of Noah blew.

Bâsak Nâg could not stay her and the black dust flew.*

Horrors wandered on both sides and demons and devils dwelt there.

Behold, could Sassi's fate do any more?

24

Turiâ tor zanjîr sidak dâ, châtân rizak muhârân;

Gardash jalak hûd sir-gardân : bâjh mallâh kahârân.

Suraj tez hoîâ, jal khûnt, lûn tusân chamkârân.

(Hâsham) vekh, Sassi vichh ghare dushman lakh hazârân.

On it went, breaking the chain of continence, drawn by the halter of fate, Surrounded by a stormy sky, without a boatman.

Hot was the sun, blood-red the water from his shining rays.

Behold, a thousand thousand enemies had surrounded Sassi.

25

Âdamkhor janâwar jal de, râkas râp sardeñ,

Magarmachh, kachhâ, jal hârî, nâg, sansâr baldeñ,

Tandue, kahar, zambârân-wâlê, lûwan zor taddêñ.

(Hâsham) marg Sassi vichh thal de : mâras khaun uṭhâeñ ?

Man-eating monsters of the deep, like unto ogres,

Alligators, turtles, mermaids, serpents and horrors of the world,

Orcodiles, dragons, porpoises, were bellowing aloud.

Sassi's death was (however) to be in the deserts: and who shall stay fate?

* See notes to Text, p. 34, post.

A VERSION OF SASSI AND PUNNŪN.

27

27

Shahroñ bāhir ko pattan dhobā dhondā nadī kināre.
Aṭṭā nām, misāl farishta, buzurg nek satārī,
Ditṭhā os sandūk durādā, dil vichh kauf chitāre.
(Hāsham) gaio ras hosh dimāghoñ, wekh sandūk sitāre.
Without the city was a washerman washing by the river-bank.
Aṭṭā his name, holy and righteous as an angel;
He saw the floating ark and was afraid in his heart.
His senses left him, when he saw the shining ark.

35

Sharkat nāl Sharīk Aṭṭe de, bure, bakhīl, fasādī,
Pās Bhambor Shahr de wāl jā, hoe fariyādī :
“*Hoṭ jawān Aṭṭe ghar beṭṭ, sūrat shakal shāhsādī.*”
(Hāsham) kahā pukār bakhīlāñ : “*Lāik hai tusādī.*”
Aṭṭā's comrades, the evil and wicked strife-makers, made a plan,
And went to the lord of Bhambor City and said:
“A daughter hath grown up in Aṭṭā's house, like unto a princess.”
Called out the wicked men : “She is worthy of thee.”

36

Bhejīā nafar ghulām Aṭṭe nūñ, Ādam Jām bulāiā.
Sassī khol tāvīz gale dā shāh-i-kuzār pahunchāiā.
Kāghaz vāch pachhātā shāh ne, jo pāe sandūk rirhāiā.
(Hāsham) vekh hoīā sharmindā Ādam Jām siwāiā.
Sending a servant to Aṭṭā Jām Ādam called her.
Sassī took the amulet from her neck and sent it to the king.
The king read the paper and recognized her as (the girl) set float in the
ark.
When the great Jām Ādam saw this he was much ashamed.

37

Lahū garm hoīā, dil bayāñ ; pher aulād piārī.
Māñ piā nāl Sassī de chāhan, bāt kīl akwārī :
“*Sassī, sūf jawāb dīto nē, khol hakikat sārī.*”
(Hāsham) milan harām tusā nūñ rirh dīl akwārī.”
His blood warmed and his heart expanded, for love of his offspring
He desired to speak with the maiden Sassī's (ostensible) parents :
(Saying) : “speak to me clearly, Sassī, and tell me all thy story.
We did thee a wrong when we set our maiden afloat.”

38

Ik din kol Sassī de piā ne baith kīl gal chherī.
Ākh : “Bachā, tūñ bāligh hotōñ : vāg tere hath tere.
Dhobī sāt āchhe ghar āwan : phir phir jun bahutere.
(Hāsham) kaun tere man bhāve? Ākh sunā sawere.”

One day Sassi's (washerman) father sat beside her and spake disagreeable words.

Said he: "My child, thou art of age: thy fate is in thy hands.

Washermen of good houses come and many go away again.

Whom doth thy heart desire? Tell me early."

34

Sassi māl jawāb na kittā nāl piū sharmāndī.

Dil vichh pher lagī oh sochan: "Bekh likhī karmān dī.

Dhāṇḍan sāk jharre māpe; main dī badshāhān dī."

(Hāsham) pher oh nām na lewan, vekh Sassi darmān dī.

Sassi for shame gave no answer at all to her father.

And began to think in her heart: "Behold, the decree of fate.

My parents want to marry me to a washerman and I am the daughter of kings."

But he said no more, seeing that Sassi was unwilling.

104

Kujh bahindī, kujh dīgḍī thāindī, uḥḍī te dam laindī;

Jiāṅkar tuṭ sharāboṅ āve, pher utte wal dhāindī:

Dhāṇḍī khoj shutar dā phirke; kit wal bhāl nā paindī.

(Hāsham) jagat na kiāṅkar gāveṅ, piṭ sapāran jinhēn dī?

Sometimes sitting, sometimes falling about, getting up and resting;

As when intoxication from wine comes and overcomes the strength:

She searches for the footprints of the camel and finds them nowhere.

Shall she not be sung throughout the world, whose love was perfect?

105

Kudrat nāl Sassi hath āiā phirdān khoj shutar dā.

Jān pāiā us khoj shutar dā, miṭā jān Khizar dā.

Yā oh nūr nazar dā kaṭye dārā dard jigar dā!

(Hāsham) paik Sassi hath āiā, kāsīd Kech Shahr dā.

Searching Sassi luckily found the camel's footprints.

She recognized them and followed them to the realm of (Khawājā) Khizar.*

Oall ye that sight the cure for the pains of the heart!

A messenger it was from the City of Kech, that reached Sassi.

117

Uḍiā bhawar Sassi de tan thīn, pher Punnān wal āiā;

Mahmal, mast, be-hosh, Punnān nān suphne ān jagāiā:

"Le hun, yār, asān sang tere, kaul karār nibhāiā.

(Hāsham) rahī Sassi vichh thā de, main rūh rukhsat le āiā."

Sassi's soul left her body and went to Punnān,

And wakened the love-stricken Punnān in a dream:

"Take me now, my love, with thee and fulfil thy promise.

Sassi hath remained in the desert; I, her soul, have taken my leave and am come."

* i.e., the river.

A VERSION OF SASSÎ AND PUNNŪN.

19

*Wâh kûlam nasīb Sassî de, nâm ûân dîl dardâ.
Takhtoñ châte sîto sultânân, khair pawe dar dar dâ :
Bail gharib na-kâbil jihâ châte zamîn sir dhardâ.
(Hâsham) jâe na bolan Wâlt, jo châte so kardâ.
The heart fears to mention the fate of Sassî.
Kings are hurled from their thrones and are given alms from door to door,
Like a poor powerless ox that stands with his head on the ground.*
God is not to be gainsaid, that doeth as He listeth.*

115

*Aiyar chhoḍ Sassî wal turîd, dardâ rah pakardâ.
Sârat vekh ahwâl Sassî dâ, chârhiâ josh kahar dâ.
Dîl toñ shauk gaiḍ uṭh sârâ : mâl, aurat, put, ghar dâ.
(Hâsham) jân dîloñ jag fânî de yeh fakîrî phardâ.
Leaving his flock he went to Sassî, taking the way with fear.
Seeing Sassî's beauty and condition, pity rose within him,
All desires left his heart : property, wife, son and home.
Knowing in his heart that this world is mortal he became a faqîr.*

116

*Thal vichh gor Sassî dî karke, baiṭhâ gor sirhâne.
Gal kafnî, sir pâ barahnâ, wâng yatîm nimâne.
Ik gal jân laṭ—jag fânî ;— hor kalâm na jâne.
(Hâsham) khâs fakîrî ihâ, par koṭ virîlâ jâne.
He made a grave for Sassî and sat at its head.
A shroud was on his breast and his head bare, like a neglected orphan.
One thing he knew—the world is frail ;—nothing else he knew.
This was real saintship, but some thought it madness.*

124

*Shâbbash os shutar dâ turîd, tez turo tuk tîroñ !
Pahutâ ân Sassî dî gore akal shutar wazîroñ.
Tâzî gor dîḡht shâhzâde ; puchhiâ os fakîroñ.
(Hâsham) "kaun buzurg samâid ? Wâkîf kar is pîroñ !"
Praise be to the camel's pace that went as swiftly as wing of bird !
The camel, wiser than a minister, reached Sassî's grave.
The prince saw a fresh grave and asked the faqîr :
"What saint is buried here ? Tell me about this saint !"*

125

*Âkhe os fakîr Punnûn nân, khol hakikat sârî :
"Âhî nal part dî sârat, garmî mâr utârî :
Jupdî nâm Punnûn dâ âhî, dard ishî dî mârî.
(Hâsham) nâm makân nâ jânân, âhî kaun vichârî."*

* For explanation see the text on page 37.

Said the *faqîr* to Punnûn, saying all he knew :
 "Beautiful was she as a fairy and borne down by the heat :
 Calling on Punnûn's name was she, stricken with love.
 I know not her name, nor home, nor who she was."

126

Gal sun Hot zamîn te ñigâ, khâs kaljâ kânî.
Khul gal gor, piâ vichh kabare : pher mill dil-jânî.
Khâtir ishk gal ral miñhî, sârat, husan, jawânî.
(Hâsham) ishk kamâl Sassî dâ jag vichh rahe kahânî !
 Hearing this the Hot* fell to the earth stricken to the heart by the arrow
 (of love).

The grave opened and he fell within it, and once more met his heart's
 delight.

For love's sake was their youth and beauty mingled in the dust.

May the story of the perfect love of Sassî remain ever in the world.]

[The story of Sassî and Punnûn has often been treated, and in the *Indian Antiquary*, Vol. XI., p. 291, will be found all the bibliography of the subject, as far as I am acquainted with it, except the mention in Burton's *Sindh Revisited*, Vol. I., p. 128 ff. Briefly the story may be referred to an early period in Sindh History. Bhambor or Bhambûr is a ruined site on the road between Karâchî and Ghârâ, and was probably on an old mouth of the Indus. It is one of the places fixed on as the Barbarikê emporium of the Greeks. The name of Sassî appears also in the form of Sasswî, and of Punnûn as Punhû and Pannûn. The story is naturalized in the Panjâb and Kachh, besides being indigenous to Sindh.]

* This is probably an error. Punnûn was not at all likely to have been a Hot by tribe.

TEXT.

I.

Orak khaump* utâr najûmî bât kare man bhânî :
 "Ishkhoû kamâl Sassî dâ, jad hove jawân siyânî.
 Mabbal mast thalân vichh marsî, dard farâk rijhânî.
 (Hâsham) dâgh lagâve kul nûn tere : pawo jahân kahânî."

II.

Kahe Wazîr : "kî dosh Sassî nûn ? Likhiâ lekh likhârî !
 Be-taksîr kûhâve kanûn : tere nisht ho jâ kul sârî !
 Is te pâp nâ hor badhere, tere kaum ho jâ hañiârî !
 (Hâsham) pâ sandûk rijhâve ; e dî mul chuke kar-
 khwârî."

† For *kauf*.

III.

Kar tadbir kîte tre chhânde, kharch dittâ kar nâlê :
Tis de milk hoiâ ik chhândâ, shîr chugâhan-wâle ;
Dûjâ dâj-dahej* Sassî nûn ; hor paṛhâwan-wâle.
(Hâsham) Likh tâbez† hakikat, harf Sassî gal ḍâle.

IV.

Channan chîr madânî sittîâ, baiṭh karigar ghariâ.
Bûṭâ bel sunahrî karke, lâl jawâhir jariâ.
Pâe zanjîr chaupahre pinjre, baiṭh be-dardân ghariâ.
(Hâsham) bolan dî châh kujhnâ, ân dukhân laṛ phariâ !

V.

Sassî pâe sandûk riṇhâ liê, jêkar Nûh tûfân bagaindâ.
Bâsak Nâg nûn hâth na âve, Dhaul pânâh mangaindâ.
Pâr urâr balâîn buriân, jithe deo dâno ṭhil rahindâ.
(Hâsham) dekh nasib Sassî dâ ! Aje kî kujh hor
karaindâ ?

VI.

Ṭuriâ ṭor zanjîr sabar dâ ; châhîân rizak muhârân :
Gard vichh falak hoiâ sir-gardân, bâz mallah kahârân.
Sûrij vekh hoiâ jal khûnî, pain lashkân chamkârân.
(Hâsham) dekh Sassî vichh gherî, jithe dushman lakh
hazârân.

VII.

Âdam-khor janâwar jal de, rākhas rūp sarâîn,
Magar-machh, kachh, jal-hûrî, nâg, sarâr balâîn,
Tandue, kahar, jambhûrân, bolan lâwan zor uṭhâîn.
(Hâsham) maut likhî vichh thal de ; mâre kaun uṭhâîn ?

VIII.

Aṭṭâ nâûn, mashâl farishta, buzurg nek sitârî.
Dekhâ un sandûk ḍarîde, man vichh khauf chitârî,
(Hâsham) gae oh de hoṣh ḍimâkû‡ dekh sandûk sitârî.

* For jahen.

† For ta'vîz.

‡ For dimâghon.

LEGENDS OF THE PANJÂB.

IX.

“Beṭī jawân Aṭṭe ghar janamī; oh de sūrat shakal
 shahzādī :”

Bādshāhān nūn chug boldeal “Lāik hai kul tuādī !”

X.

Ghattiā nafar Aṭṭe de ghar nūn, pās Aṭṭe de āiā:

“Kah kahān, beṭī; kī kariye āpān ? Likhiā Huzūron āiā.”

Khol tabīz Sassī ne gal dā, Hāsham de hatth pharāiā.

“Bānch le, be piū, likhiā: merā (Hāsham) jām parāiā.”

XI.

Lahū garam hoiā, dil bhadia, orak aulād piārī.

XII.

Mattān den Sassī nūn mape: “Āo, dhī, pavāhīn.

Dhobī zāt kamīn karke, tainūn chhaḍ gaī tujh tāhīn.”

XIII.

“Dhobī zāt Jhūwe janedī: main dhī bādshāhān dī.

Karmī likhā, kadhī nahīn ṭaldā: honīhār nahīn jāndī.”

XIV.

Sassī nūn khoj Punnūn dā laj piā magari jāndī bhāje.

XV.

Jaun jaun khoj agārī jāndā, bāl paṭe-paṭ siṭṭī.

Sassī dī goṭak wāng kabūtarān, laṭak laṭak jind ṭuṭṭī.

“Nitdīān nitdīān kajīān nālon, mainūn kar jā chukdī-
 mukdī.

(Hāsham) bolan dī chāh kujh nā mere nard joṛion ṭuṭṭī.”

XVI.

Uriā bhawar Sassī de tarfon, phir Punnūn bal dhāiā.

“Lakhān, yār, asān sang tere, kaul karār nibhāiā.

Sassī mar gaī bich mārū thal de; rūh rukhsat lekar āiā.”

XVII.

Bāh, kalām nasīb Sassī de nām līān dil dardā.

Takhton chāh siṭe sultānān, khair mangāve dar dar dā,

Bail gharīb nakāwal* jihā, chāh zamīn sir dhardā.

(Hāsham) bolan dī chāh kujh nā; Rabb jo chāhe so
 kardā.

XVIII.

Ijar chhor ajâlî turiâ, dil dardâ pav dhardâ.
Utar chhaunk* giâ sab dil dâ mâl, dhyân, put, ghar dâ.
Dekh shakal Sassî dî us ne baith fakîrî kardâ.

XIX.

Gal vichh alfi, sir babrânî, bah giâ kabar sirhâne:
"Iko jân—rahâ-jag fânî." Hor kalâm na jâne.

XX.

Sabâsh âkho us karhe nûn tej dhare pav tîron†
Pahunchâ ân Sassî de kabare akalon surt wazîron.
Tâzî gor dekhe shâhzâde puchhiâ os fakîron:
"Ithe kaun buzurg samânâ? Wâkif karo, fakîro!"

XXI.

Âkhiâ us fakîr Punnûn nûn khol hakikat sârî:
"Â gai nâr, parî dî sûrat, garmî mâr utârî.
Japdî nân Punnûn dâ, â gai teg hijar dî mârî.
(Hâsham) thân makân nahîû jandâ, â gai kaun bipârî."†

XXII.

Sunde sâr zamîn par digiâ, khâe kalijâ kânî.
Khul gai gor, piâ vichh kabare, phir mile dii-jânî.
Khâtir ishk de oh ral mâtî; oh dî sûrat husan jawânî.
(Hâsham) ishk Sassî de lagiâ, oh dî pai jâe jahân kahânî.

TRANSLATION.

I.

At last overcoming his fears the astrologer spake his mind:

"Sassî will be perfect in love, when she becomes of age.
By her evil destiny she will die in the deserts, overcome by the pains of separation (from her lover).
She will cast a stain on thy family, and her story will be known throughout the world."§

* For *shaug*.

† For *tîron*.

‡ Probably meant for *vichârî*.

§ i.e., her love will be illicit. I have omitted the *taqallus* or *nom de plume* of the poet, where it is inserted in the text without reference to it after the Indian literary fashion.

II.

Said the minister : " How is Sassî to blame ? It is the will of fate !

If thou let the innocent maiden die, thy whole race shall be ruined.

Thou canst have no greater blame, than to destroy (one of) thy own race !

Set her afloat in an ark ; thus will thy anxieties cease."

III.

They made a plan for her (future) expenses (dividing them) into three portions and put the money in for them.*

One share for him whose she was to be, for her rearing ; One for Sassî's dowry ; and (one) for her education.

They wrote her story in an amulet and put the writing round Sassî's neck.

IV.

They cut down a sandal-wood tree in the plain, and a workman fashioned a box.

He put on it trees and creepers of gold, and studded it with rubies and jewels.

They put chains all round the box, and the shameless ones put her into it.

One can say no more than that trouble had seized upon her !

V.

Sassî was put into the ark and set afloat (in the river) rushing as in a Noah's deluge.†

Bâsak Nag‡ could not stay her, nor Dhaul give her refuge.

* i.e., into the ark : see preceding verse.

† The story of Noah and the Deluge is common to Christians and Muhammadans.

‡ Vâsuki ; see Vol. I., p. 415ff. Dhaul is one of the Elephants that supports the earth.

On this side and that were dread horrors, and demons
and devils dwelt there.

Behold the fate of Sassî ! Could it be worse ?

VI.

On went the ark, breaking the chains of patience, drawn
by the halter of fate :

Hidden it was, as the sky by dust, and without a boat-
man (to steer it).

The water became blood-red at sight of the sun, shining
with his light.

Behold ! thousands upon thousands of horrors have sur-
rounded Sassî.

VII.

The man-eating monsters of the deep, like unto ogres,
Aligators, turtles, mermaids, serpents and all horrors,
Crocodiles, dragons, porpoises, were bellowing aloud.
But her death was ordained in the deserts ; who can
slay her now ?

VIII.

There was a holy man, righteous as an angel, named
Attâ.

Seeing the ark floating he was terrified in his heart.

His senses left him on seeing the shining ark.

IX.

"A daughter is born in the house of Attâ, beautiful as a
princess :"

Said the backbiters to the king : "She is fit for thy
family."

X.

A servant was sent to Attâ's house, and came to Attâ.
(Said Attâ) : "Tell me, my daughter ; what shall we do ?
His Highness' letters have come."

Sassî opened the amulet at her neck and Hâsham* took
it in his hand (and she said) :

* i.e. the author !

LEGENDS OF THE PANJÂB.

"Read the writing, father: I was born in a stranger's* house."

XI.

His (the king's) blood warmed and his heart expanded, and in the end his daughter became dear to him.

XII.

Spake her (washer-)parents to Sassi advising her:

"Daughter, mend your ways.

Thinking you to be a low-caste washerman's daughter, they have left you here."†

XIII.

"The washerman is of the Jhînwar caste:‡ I am the daughter of kings.

Fate wrote it, which cannot be gainsaid: fate is not to be put aside."

XIV.

Sassi followed after the footsteps of Punnûn.

XV.

When the footmarks led her forward she tore her hair.

Sassi's voice was as a dove's: worn out she sank down.

(Said she): "Secret was our love and it is best that I die.

When so decreed by fate, I have no escape from joining the broken."

XVI.

Sassi's soul left her and went to Punnûn.

"Between us, love, thousands of promises must be redeemed.

Sassi has died in the cruel deserts, and her spirit has taken leave of her and come (to thee)."

XVII.

The heart fears to contemplate the strangeness of Sassi's fate.

Kings are dashed from their thrones, and have to beg from door to door,

* i.e., I am a stranger's daughter and not thine.

† This verse is not in the original poem.

‡ A low one.

Like a poor powerless ox that stands with his head on the ground.*

Fate is not to be gainsaid, and God doeth as he listeth.

XVIII.

The shepherd left his flock and went onwards with trembling heart.

His heart went out to her (leaving) his goods, his daughters, his sons and his home.

Seeing Sassi's beauty he became a *faqīr*.

XIX.

A mendicant's dress on his breast, his head bare, he sat (as a *faqīr*) at the head (of her tomb),

(Saying): "One thing I know—the world is perishable."

Nothing else would he say.

XX.

Praise ye the camel that quickly goes onwards with winged feet.

He came to Sassi's grave with the unerring wisdom of a minister.

Seeing a fresh grave said the prince to the *faqīr* :

"What saint is contained in this? Tell me, O *faqīr*!"

XXI.

Said the *faqīr* to Punnūn telling the whole story :

"A woman came, fair as a fairy, worn down by the heat.

Calling on Punnūn she came and stricken at heart.

Her home I know not, nor who she was."

XXII.

Hearing this he fell down and the arrow (of death) pierced his heart.

The grave opened and he fell within it, and again met his heart's delight.

For love's sake he was turned to dust, beautiful and young.

His love for Sassi is known throughout the world.

* Simile drawn from an ox that has slipped his yoke and stands helpless with his head lowered to the ground : a common sight in India.

No. XLI.

PIRTHĪ RĀJ AND MALKĀN,

AS TOLD BY A WELL-KNOWN BARD OF BHARAUT
 IN THE MERATH DISTRICT.

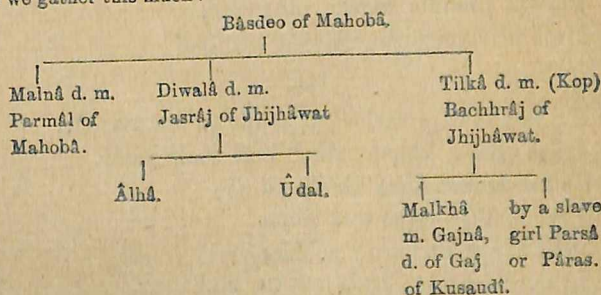
[This story belongs to the well-known cycle of the *Ālkhkhāṇḍ*, a popular collection of poems relating to the doings of Ālhā and Ūdal (or Rūdal) two warriors engaged by Rāja Parmāl (Paramārdi Deva) the Chandel ruler of Mahobā in Bundelkhāṇḍ to defend him against Prithivī Rāja of Dehli, or more properly Dillī. Prithivī Rāja, who was the great Rāi Pithaurā of Dehli and Ajmer, defeated and slain by Shāhābūdīn Muḥammad Ghori in 1193 A.D., overcame Parmāl in 1182 A.D. and reduced the Chandels of Mahobā to the rank of petty princes from which they never recovered. This is all the history that is connected with the *Ālkhkhāṇḍ* cycle, the rest of which is merely a confused popular tradition of a memorable fight between the Chandels of Mahobā and the Tufīwar—Chauhān dynasty of Dehli.]

[The *Ālkhkhāṇḍ* is divided in the ordinary rescensions—that by Chaudhrī Ghās Rām of Bhatipurā, printed at Merāṭh, being the best known in the Panjāb and the western divisions of the North-West Provinces—into seven-parts or chapters. A useful *résumé* of this by Mr. G. A. Grierson will be found in the *Indian Antiquary*, Vol. XIV., p. 255 ff. This particular quarrel is detailed there in the fifth chapter, and as that version differs entirely from the one here given I quote Mr. Grierson's summary of it. "One day Malkhā (Malkān in the bard's text) respectfully made representations to Parmāl (of Mahobā) that all his brothers had been allotted separate forts and residences, but none had been given to him. He asked that the same consideration might be shown to him. The king (Parmā) replied that Prithivī Rāja of Dillī had encroached on his territory and that he had invited him and the neighbouring kings to meet him at Mahobā and settle the dispute. He was prepared to give Malkhā what Prithivī should return. The meeting took place and Malkhā charged Prithivī with the encroachment and demanded the territory back on pain of war. Prithivī finally refused to give up the disputed land and war ensued. Parmāl first laid siege to Saresmā (Sarewā in the bard's text) and in the first battle defeated Pārath (of Saresmā, who is (?) the Pāras of the bard). Then a larger army was sent from Dillī, but it also he defeated. Thus the king of Mahobā got possession of Saresmā and giving it to Malkhā returned to his capital." I would mention that the bard's version, which makes out that the powerful ruler Prithivī Rāja, who was strong

PIRTHÎ RÂJ AND MAIKÂN.

enough to make a long stand against Shahâbu'ddîn, on this occasion merely suppressed a refractory baron for ravaging his borders; is more likely to have preserved the correct tradition than Ghâst Ram's version.]

[As to the other actors in the tale. These are Pâras, Kop Bachhrâj and Gajmodhnî. Mr. Grierson has made out a pedigree from the *Âlkhanda*, which shows the relationship between the parties as therein stated. From it we gather this much :—



[The relationship in the bard's version differs from the above, but not materially. As to Gajmodhnî: she is evidently the Gajnâ of Chapter vii. of the *Âlkhanda*, who was the daughter of Gaj, king of Kusandî in Gujarâ. Her brother was Motî, and it seems that in the bard's version these two names have been merged into one. Motî figures in Chapters vi. and vii. of the *Âlkhanda* as a great hero.]

[Saresmâ or Saraswâ seems to have been a fort in the old Indian district or division of Sambhal or Sambhalpûr, now in the Murâdâbâd District.]

TEXT.

QISSA LARÂÎ RÂJÂ PIRTHÎ RÂJ.

Malkân zamîndâr kâ Râjâ se zamîn lêkar qilâ banâdâ aur chughalî khânâ Pâras ne Malkân kî Râjâ se. Phir larâî honî Râjâ Pirthî Râj kî Malkân se aur Malkân kâ mâr-nâ Pâras ko aur Kop Bachhrâj brâdar Pâras ko, aur phir hamla karn ba-rât khûd Râjâ Pirthî Râj kâ aur mâr-nâ jânâ Malkân kâ.

I.

Pirthî Râjâ hûe Dillî mein asthân.
Nau lakkh neza sang mein, sâr bîr balwân.
Aisâ balwân balî chhatardhârî,
Us ko to dekh parjâ kâmpî sârî.
Râjâ sab jit lie nezardhârî,
Kâmpo balwân, hukm aisâ bhârî.

II.

Sun Râjâ ke zor ko, ân Tikkâ Malkân :
 “Jagah batâo, Râojî, mujhe mile asthân.
 Charṣâ bhar ik jagah mujh ko dîje.
 Rakh lenâ mân, karam apnâ kîje.
 Râjâ ke dharam karam, jitne sâre,
 Mujh ko manzûr aur bartûn piyâre.”

III.

“Us Sambhal ke sarhad pe mujh ko hai manzûr.
 Jagah banâo, khush raho,” bole Sadr-sadûr.
 “Us par makân karo khâtir rahnâ ;
 Âge, Malkân, rahâ terâ lahnâ.
 Nekî har wakt karo ; sobhâ pâo :
 Rahnâ hoshiyâr ; badî mat na lâo.”

IV.

Sîs niwâyâ Râo ko pahuchâ apne dhâm.
 Kilâ banânâ sarhad pe aur karan lagâ bisrâm.
 Hât aur bazâr kare baiṭhak niyârî ;
 Mahilon meñ rahan lagî us kî nârî.
 Bâghî das bis sâth lekar ḍolî ;
 Lûṭe aur khâe ; phir bal ko tolî.

V.

Pâras.

“Taine dînî thi jagah aur us ne karî anek.
 Be-îmân Malkân to âve nahîn babek.
 Woh to balwân hûâ, lûṭe, khâve.
 Badhâ hai gharûr ; nahîn hâzir âve.
 Apnâ hî zor-shor ghar ghar tole.
 Mâyâ meñ mast hûâ andhâ ḍole.”

VI.

Pirthî Râj.

“Pâras, us ko jâke kah denâ samjhâe.
 Dher dilâsâ sab karo, aur lâo use bulâe.
 Us ko bulwâo, chale abhî jâo ;

Lêke sitâb khabar ulte âo :
 Pichhe bisrâm karo khânâ khâo.
 Mat karo avîr, chale jaldi jâo."

VII.

Sun Râjâ ke bachan ko Pâras pahunchâ jâe :
 "Chalo pâs Pirthî Râj ko, kahûn tumhen samjhâe.
 Râjâ ne yâd kiyâ tujh ko, Bhaîâ,
 Nahîn ho mallah terî kaisî naîâ.
 Nekî to dûr, badi kartâ dolî.
 Resam kî gânth kaun is ko kholî ?"

VIII.

Malkân.

"Maiñ apne makân pe nâ kuchh liâ kasûr.
 Jis ke dil ko shak hûâ, kyâ nere kyâ dûr,
 Râjâ ke pâs badî kisî ne kînî.
 Jitnâ thâ hukm maine utne linî.
 Kapî ho, mitr nahîn, us pe jâe.
 Gere to dûr pâs, phir mat na âe."

IX.

Sunke itnî bât ko Pâras bharâ gharûr.
 Tab âyâ Pirthî Râj pe ; kahnâ lagâ huzûr :
 "Woh to Malkân nahîn bas men âve.
 Mâyâ men mast hûâ, lûte, khâve.
 Kijo ilâj koî us kâ kârî,
 Mujh ko bhî, Mahârâj, hûâ rahnâ bhârî."

X.

"Ik lâkh neza, aur sawâ lâkh talwâr !
 Top dharo boh-bhânt kî ab mat karo awâr :"
 Râjâ ne hukm karâ faujân âî.
 Pâras ik bâr dihal dil pe khâî.
 Jangâî lîe fauj charhî sâump sârî.
 Râjâ Pirthî Râj charhe, bal ko dhârî.

XI.

Saraswâ ko gher liâ derâ kinâ :
 Jab to ik bâr hukm Râjâ dînâ.

LEGENDS OF THE PANJĀB.

Mahilon ke Rāni kharī dekh rahī chhaun or ;
Jab to lo aisī lagī, jaisī chand chakor :
“Jangal men ghāt kisi dhobī ne lāyā ?
Kyā phūleñ meñ kāns ? Bagī Har kī mâyā !”

XII.

Rānī Gajmodhnī kī Mā.

“Fauj charhī Pirthī Rāj kī, sunīye Rājkañwār :
Sutā sher jagā de, ab mat kare awār.
Beṭī, mat der kare, māno merī.
Akal kis des gaī, sunīye, terī ?
Marne kī kāl gharī sir pe āī !
Pānī kē āg bīch kis ne lāī ?”

XIII.

Jab Rānī Gajmodhnī pahunch gaī darbār,
Pahilī us ne jāke thā līe hathiyār.
Thāe hathiyār aur us se bolī ;
Jitnī thī bāt sabhī dil se kholī :
“Dushman kī fauj sajī tujh par āī !
Uṭho, Mahārāj, main to tujh pe āī !”

XIV.

Sunke itnī bāt ko uṭhe Rājkañwār.
Eḍī se choṭī lagī, jaisī jhamak rahī talwār.
“Mere hathiyār kaho kis ne thāe.
Dushman koī pās nahīn mere āe !
Achraj kī bāt fikar man meñ khāyā !
Main thā be-dāgh ; dāgh kis ne lāyā ?”

XV.

Hāth joṛ Rānī kahī : “eh lījo hathiyār.
Dushman tere sīs pe ūpar karhā tayyār.
Rājā Pirthī Rāj tere ūpar āyā.
Dekhke ahwāl merī kāmṭī kāyā.
Saraswā ko gher līā faujān garjain.
Dekho, Mahārāj, tera bāghī larjain.”

XVI.

Pānchon phare kapre, bāndh līe hathiyār.
Pirthī Rāj kī fauj pe Rājā hūā tayyār.

Denī ialkār uthe bāghī āe ;
 Bāndh hathiyār khare āge pāe.
 Das hazār sāth charhe ran pe dhāe :
 Saraswā ko chhor nikal bāhir āe.

XVII.

Jab dekhā Pirthī Rāj ne mārā bānjī tūr.
 Charho udhar se garajke : “ Sunīyo saūwat-sūr.”
 Pāras tab bikaṭ āge dhāyā :
 Dekhan balwān balī kāmpī kāyā.
 Sūnte talwār pare jodhā ran meṇ,
 Jaisī ik bār āg lagī bhārī ban meṇ.

XVIII.

Mahā krodh tan meṇ utthā yūn bolā Malkān :
 “ Sanmukh se haṭnā nahīn, chāhe jāte raho prān,
 Kaṭ-kaṭ-ke sīs nuhī ūpar aveṇ.
 Mārīn har wakht ; nahīn jāne pāveṇ.
 Sūnto talwār, baṛho āge, māro.
 Dushman se wār karo, lījā tāro.”

XIX.

Pāras ne dhāwā kiyā : “ dekh hamāre hāth !
 Āge se nahīn jān dūn, aur din se karūn rāt.”
 Māre talwār ik Pāras baṛhke,
 Dhāl pe sambhāl līe āge baṛhke.
 Jab to mukh mor diā us kā, bīrā,
 Bhūlā giā hosh, nahīn dhāre dhīrā.

XX.

Teg līe Malkān ne ; sanmukh dhāyā dhīr.
 Baḍhke māre beg de ; kāmpan lagā sarīr.
 Rājā ne wār kiyā, ran pe dhāyā ;
 Māre das bīs ; phir us pe āyā.
 Rājā talwār hāth le rahā nangī ;
 Chau tarfon fauj khari dekhān jangī.

XXI.

Pāras ne tegā līā ; bal baḍh giā upār.
 Tegā mārā sūntke ; karā dusrā wār.
 Hāne pe teg lagī, tuk ke māre.

Kalghî ghore kî kâṭ nîche dâre.
 Jhukke talwâr phir tîje mâre:
 Jab to Malkân dher dil pe dhâre.

XXII.

Ghore ke châbuk dîâ; agin lagî balwân.
 Sîs kâṭ nîche dharâ, kabhî na ubhrat prân.
 Pâras ko mâr aur dhâwâ kînâ.
 Rahnâ nahîn, yâr, sadâ jag men jînâ.
 Bâje talwâr jawân iko bârî:
 Râjâ kî fauj tarâsh deke mârî.

XXIII.

Pâras kâ marnâ sunâ uth Kop Bachhrâj.
 Ân parâ Malkân pe, jûn tîtar pe bâj.
 Golî bandûk chaleû, bâje barchhî.
 Tuk-tuk-ke jawân sâng mâren tarchhî.
 Lothon pe loth parâ faujân sârî:
 Pâe nahîn hosh, mân aîsî mârî.

XXIV.

Agan parî ran bîch men, pâve nahîn shumâr:
 Jab Malkân mahâbalî sînt rahâ talwâr.
 Nangî lie teg sînt dhâwâ kînâ;
 Bhâgî sab fauj, hûâ mushkil jînâ.
 Das hazâr fauj khapî ran men aîsî,
 Bâdal ke bîch chhipî bijlî jaisî.

XXV.

Sâng lie jab bâth men, dhâwâ kînâ hâl;
 Mâre jab Malkân ke sanmukh dar sâ kâl.
 Sanmukh se kâl dekh us ko âyâ;—
 Aîsâ nahîn aur balî ran men pâyâ;—
 Dekhî chau taraf, teg sontî nangî,
 Jab to koi nahîn rahâ sâ ho sangî.

XXVI.

Sâng lie Malkân ne aur mârio Bachhrâj.
 Ran jîtâ, faujân bhâgî, aur pûran ho gîâ kâj.
 Pîchhe se phir ik dhâwâ mârâ;

Das hazâr fauj khapî kampû* sârâ.
Bhûlâ lîe sab dhâm charhe jitne bâgî ;
Dekhâ Malkân fauj âge bhâgî.

XXVII.

Bârâh kampû* bândhke charhe âp Prithî Râj :
Kampeñ sûrmâ balî, charhe bîr ransâj.
Ghan† kâ bandûk chalen bâjeñ golf,
Rang kî phuâr, jaise khelen Holî.
Jab to Pirthî Râj âp barhke âyâ ;
Mârâ Malkân ; nâm us ne pâyâ.

XXVIII.

Darwâzâ ko torke liâ Saraswâ lût.
It ut bhâge sûrmâ, par gai ran meñ phût.
Lûte dhan mâl aur hâthî ghorâ.
Dhâm dhâm haul kâl sir par ghorâ.
Jab to Pirthî Râj fattah aisî pâl :
Sâunt ko jît fauj dal meñ âl.

Kishn Lâl Shibkânwar né bhâkâ kahî banâe,
Jaisî mîn samundar kî jît châhe ut jâe.

TRANSLATION.

STORY OF A FIGHT WITH RÂJÂ PIRTHÎ RÂJ.

Malkân, a land-owner, obtains some land from the Râjâ and builds a fort thereon and Pâras tells tales of Malkân. Then there is war between Râjâ Pirthî Râj and Malkân, and Malkân slays Pâras and his relative Kap Bachhrâj, and then Râjâ Pirthî Râj himself attacks Malkân and kills him.

I.

Râjâ Pirthî Râj's throne was at Dillî.
Nine lākhs of spears and heroic warriors were in his following.

So heroic and powerful a ruler was he,
That all his subjects trembled to look upon him.
He conquered all the spear-bearing kings,
And heroes trembled at his wondrous power.

* From the English word *camp*.

† For the English word *gun*.

LEGENDS OF THE PANJÂB.

II.

Prince Malkân came, hearing of the Rājâ's power,
 (And said); "Show me a place, Sir King, where I may
 find a home.

Give me as much land as I can irrigate (in a day).

Keep up thy honour and thy word.

As many rights and dues as the king may have

I agree to and will willingly fulfil."

III.

"I agree to a spot on the boundaries of Sambhal.*
 Build a home and be happy there," said His Majesty.

"Make a house there to dwell in,
 For the rest, Malkân, remains with thee.

Do ever good and be happy :

Be wise and do no evil."

IV.

He bowed his head to the king and went to his home.
 He built a fort on the boundaries and took his ease
 there.

He built shops and a *bâzâr* and a separate palace,
 And his women began to dwell in the palace.

He collected a few outlaws and wandered about,
 Robbing and enjoying himself, and using his power.

V.

Pâras.†

"Thou gavest him a place and he has made encroach-
 ments.

The faithless Malkân has no prudence.

He is a warrior and robs and enjoys himself.

His pride increases and he is never present (in Court).

He shows his power in every house.

He goes about blinded by his illusions."

* *i.e.*, apparently a spot somewhere between the modern Dehlî and Murâdâbâd Districts.

† Complaining to Pirthî Râj.



VI.

Pirthî Râj.

"Go and make him understand, Pâras.
Use all haste and bring him here.
Go now and call him here,
And come back soon with news of him.
Take thy ease later and eat thy food.
Make no delays and go quickly."

VII.

Hearing the king's words Pâras reached (Malkân),
(And said) : "I tell thee, come to Pirthî Râj.
The king hath called thee, Friend.
Thy boat cannot float without the boatman.
Thou hast sent away goodness and doest evil.
Who shall untie this silken knot?"

VIII.

Malkân.

"I have done no wrong in my house.
Some person, who has doubted me, whether near or far,
Has spoken evil of me to the Râjâ.
I have done as I was told.
Some hypocrite and no friend has gone to him.
He may send a messenger now, but I come not."

IX.

Hearing this pride filled Pâras.
Then went he to Pirthî Râj and said in the presence :
"I had no power over Malkân.
Filled with illusions he robs and enjoys himself.
Invent some strong remedy for him,
For I, too, will now find it difficult to live, Mahârâj."

X.

"Get one *lûkh* of spears and one and a quarter of swords.
Get many kinds of guns and make no delay."
(Such) were the king's orders and the army assembled.



LEGENDS OF THE PANJÂB.

Pâras was suddenly frightened in his heart.
He sent forward a warlike army with much care.
Râjâ Pirthî Râj went with it and gave it strength.

XI.

They surrounded Saraswâ* and pitched their camp,
And the king gave orders at once.
The Rânî† stood on the palace (roof) and gazed around
her;
She stood like a partridge gazing at the moon,‡
(And said) : “ Has a washerman brought his clothes to
the forest !
Or is the *kans* grass flowering ? ” § It is an illusion
(made) of God !

XII.

Rânî Gajmodhnî's Mother.

“ It is Pirthî Râj's army, hear, my Princess ;
Go and awaken the sleeping lion|| and make no delay.
Make no delay, my daughter, and mark me.
To what country have thy senses flown ?
The hour of death hath come upon us.
Who hath thrown fire into the water ? ” ¶

XIII.

When Rânî Gajmodhnî reached the presence,
First she took up (Malkân's) arms.
Taking up the arms she spake,
Saying all that was in her heart :
“ The enemy's army is upon thee !
Up, my Lord, I am come to thee ! ”

* The Saresmî of the *Alkhand* and Malkân's fort.

† Gajmodhnî, the wife of Malkân.

‡ The *chakor*, partridge, is commonly supposed to be in love with the moon.

§ The *kans* grass has a conspicuous white flower.

|| i. e., Malkân.

¶ Idiom—“ who hath spoken evil against us ”



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* All communications to be addressed to the Editors,
Thirumala Street, Kandy, Ceylon.



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NO. XXVI. FEBRUARY 1896.

VOL. III.

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| No. XLV. | Sarwar and Nîr. |
| No. XLVI. | The Legend of Râjâ Dhrû. |
| No. XLVII. | The Saints of Jâlandhar. |
| No. XLVIII. | Two Songs about Râjâ Rasâlû. |

The order in which the remaining Legends will appear will be advertised later.



XIV.

Hearing this up got the Prince.
(Anger) blazed from head to heels as a sword flash.
(Said he): "Tell me who hath taken my arms.
No enemy hath come to me!
Thou art troubled at heart at an impossible thing!
I was without a stain; who hath brought a stain upon
me?"

XV.

With joined hands said the Princess: "Take these
arms.
Thy enemy is ready to be upon thy head.
Râjâ Pirthî Râj hath come upon thee.
When I saw it my body trembled.
A roaring army hath encompassed Saraswâ.
Behold, my Lord, thy outlaws are trembling."

XVI.

He took his five (sorts of) clothes and fastened on his
arms.
The Râjâ Malkân was ready for Pirthî Râj's army.
Shouting out the outlaws came up,
And stood before him armed.
Ten thousand went up with him to the field;
And leaving Saraswâ they came outside.

XVII.

When Pirthî Râj saw that they were beating their drums,
Furiously he came forward (and said) "listen to them,
ye warriors."
Then Pâras rushed forward furiously,
And the warriors and heroes trembled as they saw him.
Drawing their swords the warriors rushed into the field,
As a fire suddenly catches a great forest.

XVIII.

Very wrathful in his heart thus spake Malkân:
"I will not turn my back on them, though I lose my life,
And severed heads fall upon the ground.

LEGENDS OF THE PANJÂB.

Strike every moment and let them not escape.
Draw your swords and go forward and slay.
Fall upon the enemy and rest not."

XIX.

Cried out Pâras: "behold my strength!
I will not let thee go on and will turn day into night."
Pâras advanced and struck a blow with his sword.
And he (Malkân) advancing warded it with his shield.
And when he turned his face at him, friends,*
(Pâras) forgot his sense and had no courage.

XX.

Malkân took his sword and rushed forward.
Quickly he struck him and his body trembled.
The Râjâ (Malkân) shouted and rushed into the field,
Slew some ten or twenty and then came upon him again.
The Râjâ had his sword drawn in his hand,
And on all sides the warlike army looked on.

XXI.

Pâras took up his sword and showed great strength.
Drawing his sword he struck a second time.
His aim (was bad) and the sword struck the pommel.†
The crest of the horse was cut and fell down.
Recovering his sword he struck a third time,
When Malkân summoned up all his courage.

XXII.

He whipped up his horse and a strong fire burned within him.
He cut off his head and there was no hope of life left.
Slaying Pâras he went onwards.
One cannot stay, friend, or live for ever in the world.
Suddenly the warriors brandished their swords,
And cut up the Râjâ (Pirthî Râj's) army.

* To the audience.

† Of Malkân's saddle.



XXIII.

Hearing of the death of Pâras up got Kop Bachhrâj.
He came upon Malkân, like a hawk upon a partridge.
Guns discharged bullets, and spears were brandished.
The warriors aimed and hurled their javelins.
All the army was piled up, corpse on corpse,
And the javelins were so hurled that all lost their
senses.

XXIV.

Fury raged in the field beyond compute,
When the powerful Malkân drew his sword.
Drawing his naked sword he went forward,
And all the army fled, and it was difficult to live.
Ten thousand men slain fell in the field,
As lightning is hidden by the clouds.

XXV.

(Kop Bachhrâj) now seized a javelin and went forward,
And hurled a terrible blow at Malkân's face.
Seeing death in front of him,—
—For there was no such warrior as he* in the field,—
He looked all round, with his naked sword (drawn),
And found no comrade by him.

XXVI.

Malkân took a javelin and slew Kop Bachhrâj.
He won the field, as the army fled, and his work was done.
Then he again rushed forward,
And destroyed the whole camp of ten thousand men.
As many of the warriors as advanced forgot their places,
And seeing Malkân's army ran away.

XXVII.

Putting together twelve armies Pirthî Râj advanced,
And powerful warriors trembled on the advance of the
battling hero.

* i.e., as Kop Bachhrâj.



LEGENDS OF THE PANJÂB.

Cannons let loose their balls,
Like the powder* that is thrown about at the Holi
(festival).
Then Pirthî Râj came up himself,
And slew Malkân and made a name for himself.

XXVIII.

Breaking open the gates they sacked Saraswâ.
Its warriors running hither and thither were slain on the
field.
They took the money and the goods, the elephants and
the horses.
Trouble and death came upon every household.
So Pirthî Râj won the victory,
And having beaten the enemy the army returned home.

Kishn Lâl and Shibkânwar† made this in the vulgar
tongue,
Just as a fish in the sea goeth where it listeth.

* A red powder is thrown over each other by the revellers at this
Indian Carnival.

† The bard and his wife.

No. XLII.

THE LEGEND OF HARĪ CHAND.

AS TOLD BY A CELEBRATED BARD FROM BARAUT
IN THE MERATH DISTRICT.

[This is a modern version of the very old tale of Hariśchandra, which is related in part in the *Mahābhārata* and *Aitareya Brāhmaṇa* and in detail in the *Mārkaṇḍeya Purāṇa*, on which last the modern versions are mainly founded. Like the tale of Nala and Damayanti, the tale of Hariśchandra is a very favorite one at the present day. In the Classics Hariśchandra's wife is Śaiḍyā and his son Rohitāśva.]

[The story of the Classics is fairly well followed by the modern one so far as it goes, for it only carries us to the point where Hariśchandra and all his subjects go to heaven. While in heaven (according to the Classics) Nārada induced him to boast of his merits, whereon he was expelled, but while he was falling he repented and so his course to the earth was arrested with the result of his occupying a position in mid air, where his city can still be seen. This is alluded to in stanza LXVII. of the following legend and is still a favorite folktale in Northern India.]

[Biswāmītr or Viśvāmītra, who plays an important part in this story, was one of the Rishis and is a personage of great antiquity. He is related to have been a Kshatriya (soldier) who became a Brāhmaṇ (priest) by virtue of his austerities. He incurred the animosity of the Brāhmaṇ Vasishṭha (Bisishṭh) and the struggle between this priest and his rival the soldier-priest is told in many a story. Viśvāmītra is an ever present personage in ancient heroic tales, and often plays, as here, a part intended to show the 'virtue' of complete submission by the laity to the priesthood.]

TEXT.

Qissa Rājā Harī Chand.

I.

Satwādī Harī Chand sī, satī jo Tārā nār;
Sīlwant Rohtās sī; sat kâ ār na pār.

TRANSLATION.

The Story of Rājā Harī Chand.

I.

Virtuous was Harī Chand and virtuous was his wife Tārā;
Virtuous was his son Rohtās, whose virtue had no
bounds.

LEGENDS OF THE PANJÂB.

‘Sat kâ âr na pār!’ kahtî parjâ sârî.
 Bed aur kitâb parhen bedâchârî.
 Pichhe se jag kare aise bhârî,
 Indar ke lok gaî sobhâ sârî.

II.

Indar kahe, “Nâraḍ, suno, mere larze prân.
 Mirth lok ke bîch meñ baṛhâ kaunsâ dân?
 Kaunsâ woh dân badhâ? Kaunsâ râjâ?
 Eh to ahwâl sunâ ham se tâjâ.
 Matkaro âbîr; chale abhî jâo :
 Sat ko bismâr karo; ulte âo.”

III.

Biswâmitr Brâhman.

“Râjâ, dutetâ nâ karo; dil kî na karo andesh.
 Bidiyâ koî dhâran karûn, aur meṭûn terâ klesh.

‘Their virtue hath no bounds,’ said all their subjects.
 Faithfully they read the Scriptures and the books.
 At last (Harî Chand) performed so great a sacrifice,
 That the fame of him reached to Indra’s land.*

II.

Said Indra, “Listen, Nârad,† my heart trembles.
 Who is it upon earth that gives so much in charity?
 Who is it that gives in charity? What king is he?
 Tell me of this new matter.
 Make no delay, but go at once,
 And come back after ruining such virtue.”‡

III.

Biswâmitr, the Brâhman.

“Râjâ (Indra), be not afraid and have no anxiety in thy heart.

I will fix on some plan and blot out thy fears.

* See Vol. II., p. 215.

† Nârada was the messenger of the gods. Here he is meant to be Viswâmitra, cf. Vol. II., p. 222.

‡ The point is that Indra fears that the virtue of Harî Chand’s austerity and good works will oust him from heaven.



Met dôn klesh, dekh Har kî mâyâ.
Sat ko bismâr karûn, palṭûn kâyâ.
Jodhiâ Nagarî meñ khet aisâ ḍârûn,
Râjâ kâ man ik pal meñ mârûn."

IV.

Râjâ Indar.

"Hâthî, ghorâ, rath le, râj, pât, dhan, mâl!
Cbâhîye, le to Îndarpad; hîrâ, lîje lâl!
Hîrâ aur lâl, ratan, muktâ lîje!
Itnâ ahsân ik mujh pe kîje;
Merî to lâj râkh, Paṇḍit Bhâî.
Merî to âj haul dil se âî."

I will blot out thy fears when thou seest the illusions of
God.

I will ruin his virtue by transforming my body.*
I will create such a disturbance in Ajudhiâ City,
That I will destroy the Râjâ's credit in a moment."

IV.

Râjâ Indar.

"Take elephants and horses and chariots and kingdom
and dignity and wealth and goods!
If thou wilt, then take my Indra's throne, take diamonds
and rubies!
Take diamonds and rubies and gems in hoards!
Lay me under an obligation.
But preserve my honour, Friend Priest.
To-day is my heart anxious."

* By pretending to be some one else.

V.

Kar parnâm, bidâ hûâ Biswâmitr sujân :
 Awadhpurî ke bâgh meñ rok lâ maidân.
 Rokâ maidân; ik mâyâ dhârî.
 Phûlan ke bel phâr nîche dârî.
 Ghanchâ* bismâr kiâ jitnâ sârâ :
 Mâlî kâ mân giâ nahche mârâ.

VI.

Mâlî.

“Jânwar to balwân hai; kiyâ bâgh bismâr.
 Lâkh lâkh kâ peḍ thâ, lagî nek nahîn bâr.
 Ghanchâ* bismâr karâ, mewâ phârî.
 Metî sab rît-bhânt, jitnî sârî.”
 Mâlî to hâth male, peḍî chhâtî :
 “Merî yeh sâk gaî, ab nahîn âtî!”

V.

Bowing and taking his leave the wily Biswâmitr
 Blocked the park in the gardens of Awadhpurî.†
 He blocked the park, putting on a disguise.
 He pulled down the flowering creepers and threw them
 aside.
 He destroyed the whole garden,
 And the gardeners could not resist him.

VI.

Gardener.‡

“A mighty beast hath destroyed the garden.
 In a moment of time (he hath destroyed) myriads of
 trees.
 He hath destroyed the gardens and pulled down the
 fruits :
 And hath blotted out all the orderly (ways).”
 The gardener wrung his hands and beat his breast :
 (saying),
 “My honour hath fled and will not return !”

* For *baghtchâ*. † i.e., Ajudhiâ in Awadh (Oudh). ‡ To his wife.

THE LEGEND OF HARĪ CHAND.

VII.

Mālan.

“Jānwar ko mat chherīye, mere kanth sujān.
Āg lago is bāgh meñ, tujhe na detī jān.
Jānwar ke pās nahīñ jāne detī.
Chhoṛo rozgār, karo khāo khetī.
Jānwar to zor-shor aisā kartā.
Bin āī maut mare kaise, bhartā !”

VIII.

Māli.

“Jas jīwan, āp jas maran ; kal meñ upje do.
Kyā Lankpat le gāā ? Aur kyā Karan giyā kho ?

VII.

Gardener's Wife.

“Incense not the beast, my wise husband.
If the garden be on fire I will not let thee go.
I will not let thee go near the beast.
Give up thy profession and take to farming.
The beast is making a great noise.
Do not thou die an untimely death, my husband !”

VIII.

Gardener.

“Good it is to live and evil it is to die: these two things
are born into the world.
What took the Lord of Lanka away ? What lost
Karna,*

* Allusions here to the story in the *Rāmāyana* in which Rāvana, lord of Lanka, abducted Sitā, wife of Rāma Chandra, for which act he was eventually slain. And to the story in the *Mahābhārata* in which Draupadī at her *swayamvara* would not allow Karna, then king of Anga (Bengal), to compete for her hand on the ground of his being a bastard. He was half brother to the Pāṇdavas.



LEGENDS OF THE PANJÂB.

CSL

Bed aur kitâb bharen un kî sâkhi.
Duniyâ ke bîch nâm rahtâ bâkî.
Râjâ kî rît chalan tû na jâne.
Jhûṭâ takrâr kaun kare ? Sat ko mâne ?”

IX.

Mâlan.

“Jânwar ko mat chheriye, ai mere bhartâr.
Ṭṭî nâo samundar ko kis gun utaregî pār ?
Jânwar yeh nahîn : koî honî âi.
Râjâ ke sâth ân bâjî lâi.
Dharke bakrâl rūp bâgh meñ âyâ.
Dekhke chalitṛ merî kâmpî kâyâ.”

X.

Mâlî.

“Chhoḍâ to kuchh hai nahîn, kiyâ bâgh pâmâl.
Us Râjâ ko jâke kahnâ parâ ahwâl.

The Scriptures and the books tell their story.
A good name lives on in the world.
Thou dost not know the ways of kings.
Why lead me astray ? Let me remember my duty !”

IX.

Gardener's Wife.

“Incense not the beast, O my husband.
How shalt thou cross the ocean in a broken boat ?
This is no beast, but some frightful horror.
It will play some trick on the Râjâ.
Assuming a horrible shape it hath come into the garden.
Seeing the trick my body trembles.”

X.

Gardener.

“Nothing is left, but the whole garden is destroyed.
I will go and tell the Râjâ all about the matter.

Kahnâ hai ahwâl, khiyâl guzrâ sârâ.
Be-wâris mâl giyâ jitnâ niyârâ.
Jânwar to kûd kûd âpar âve,
Dahle sab bhawan, nahîn rastâ pâve.”

XI.

Mâlan.

“Ugme, soî, utme, janne so mar jâe.
Chhunne soî gir parê, phûle so kamlâe.
Pand ko bichâr, bâgh lâve mâlî,
Kartâ gulzâr jagah nahîn khâlî.
Birwe bûnton ko kare niyârâ niyârâ,
Sinche sab ped; rahe sab se piyârâ.”

XII.

Mâlî bâghân se chalâ Râj-sabhâ meñ jâe,
Jo hawâl* hûâ bâgh meñ, dînâ sabhâ sunâe :

I am determined to tell all that has happened.
All the fruit has become useless.
The beast keeps leaping about.
And all my body trembles and I know of no way (of
escape).”

XI.

Gardener's Wife.

“What appears disappears, what is born dies.
What is picked up falls again, what blossoms fades.
Selecting his (seedlings) the gardener makes his garden,
Beautifying every place and leaving nothing empty.
He separates seedling from seedling in order.
He waters all the trees and takes care of them.”†

XII.

The gardener went to the Royal Court,
And told all that had happened in the garden : (saying),

* For *ahwâl*.

† This speech is a mere string of platitudes in rhyme thrown in for effect.



LEGENDS OF THE PANJÂB.

“Kînâ bismâr bâgh jitnâ sârâ.
Gendâ, gulzâr, kâṭ-kâṭ-ke ḍârâ.
Chhorî nâ ik kalî sâbit ḍole;
Aisâ ahmân hûâ, bal ko tole.”

XIII.

Râjâ Harî Chand.

“Terî akal kahân gaî, re Mâlî mat-hîn?
Parbat âpar, bâware, kaise baiṭhe mîn?
Jal bin to mîn kahîn ḍole.
Rît ko pahchân, jhûṭ mat nâ bolo.
Parde kî bâṭ rahî pargat khole.
Tû to be-hosh yûnhîn martâ ḍole.”

XIV.

Mâlî.

“Râjâ, merî bâṭ kâ mâno tum aitbâr.
Bâkî te chhorî nahîn, karâ bâgh mismâr.”

“(The beast) hath destroyed the whole garden.
It hath cut down the marigolds and the flowers.
In its wanderings it hath spared not a bud;
And is now quite mad and wild in its strength.”

XIII.

Râjâ Harî Chand.

“Where are thy senses, thou foolish Gardener?
How shall a fish sit on the mountain top, thou fool?
A fish cannot wander except in water.
Think it out and tell no lies.*
Thou art divulging some secret thing.
Thou art foolish and art wandering at random.”

XIV.

Gardener.

“Râjâ, believe my words.
It hath left nothing, but destroyed the garden.”

* The Gardener seems to have described ‘the beast’ as a fish to the Râjâ and hence this speech.

Aisî bismâr karî dālî dālî.
Dekhke ujâr pâs âyâ Mâlî.
Lajjâ ko râkh mere, Chhatardhârî.
Bândho hathiyâr, karo jaldî tayyârî.”

XV.

Rājâ Harī Chand.

“Bikaṭ bāndh, Jodhâ, chaṛho, karo bâgh meñ jang.
Jânwar to balwân hai, bigaṛ giâ hai rang.
Bâghon ke âs pâs jaldî jânâ;
Chhatrî kâ dharm sîs bāndho bânâ.
Sanmukh se aur nahîn haṭke ânâ;
Karke ashnân, pher khâo khânâ.”

XVI.

Mâlî.

“Sabhâ-dhyân, ṭhaḍe raho, yeh jânwar balwân.
Yeh to bas kâ hai, nahîn aisâ mâre mân.

It hath destroyed it branch by branch.
I, the Gardener, have seen it and come here.
Preserve my honour, O King.
Fasten on thy arms and come quickly.”

XV.

*Rājâ Harī Chand.**

“Go together, O Warriors, and fight in the garden.
The beast is very strong and affairs are bad.
Go round the garden
And fasten on your heads the turbans of (true) soldiers.
Turn not your faces back (from the beast),
Then bathe and eat your food.”†

XVI.

Gardener.

“O Lord of the assembly, wait awhile, the beast is strong.
It is beyond control and not thus to be stayed.

* To his men.

† Idiom : do your work quickly.

LEGENDS OF THE PANJÂB.

Rājâ, Mahârāj, dekh âpar âyâ.
 Pal pal men badle rang, paltî kâyâ,
 Terâ to hukm nahin jâtâ pherâ ;
 Rājâ, raho alag, mân kahnâ merâ."

XVII.

Rājâ to mânâ nahîn, pahile kînâ wâr.
 Jânwar âyâ kûdke, sont lie talwâr.
 Sontî talwâr ik us kî mârî.
 Lie sambhâl ghâo âyâ kârî.
 Rājâ lalkâr diê. "Us ko mâro !
 Mat karo abîr, hâth âpar dâro !"

XVIII.

Jânwar ne dhâwâ kiyâ aur mâre das bîs.
 Bhujâ phâr phenke, tabhî aur urâ de sîs.
 Sûwar kâ rūp dharâ ; âpar âyâ.
 Jânwar ne palat lie apnî kâyâ ;

When it sees a Rājâ, my Lord, it will come upon thee.
 It changes its colour and body every moment.
 I cannot disobey thy orders ;
 (But) Rājâ, keep aloof and hearken to my words."

XVII.

The Rājâ would not listen and made his first attack.
 The beast leapt at him and he drew his sword.
 Drawing his sword he struck it once.
 Receiving the blow it was wounded.
 The Rājâ called out : " Kill it !
 Make no delay and capture it !"

XVIII.

The beast charged and killed some twenty men.
 It tore off their arms and hurled about their heads.
 In a boar's form it attacked them.
 The beast then changed its form

Hâthî par wâr karâ, ghorê mârâ.
Jânwar to tej khet chhodon sârâ.

XIX.

Harî Chand Râjâ kahe, badan giâ ghabrâ :
“ Leke tegh tarâsh dîn, jo koi hatke jâ.
Jis ke ûpar ko kûd jânwar jâve,
Us kî to âj gale phânsî âve ! ”
Nagarî men shor machâ aisâ bhârî :
‘ Râjâ kî lâj ik jânwar târî ! ’

XX.

Jânwar ne dhâwâ kiyâ ; ûpar kinâ wâr :—
Jab Râjâ ke bâgh ko bahut kiyâ bismâr :—
Dînâ dâr dâr, pair sir par mârâ.
Pahilî hî bâr paran Râjâ hârâ.
Man men to soch kare Chhatardhârî :—
‘ Kyâ karûn ilâj ? Parî biptâ bhârî ! ’

THE PROPERTY OF THE
HOME DEPT.
OF THE GOVERNMENT OF INDIA

And attacked the elephants and slew the horses.
All the swift animals (that were there) fled from the
field.

XIX.

Râjâ Harî Chand cried out at this extremity :
“ I will kill him with my sword that turneth back.
Over whom the beast shall leap and escape,
Shall be hanged this very day ! ”
And it was widely noised throughout the city :
‘ A beast hath ruined the Râjâ’s honour ! ’

XX.

The beast attacked and leapt upon the Râjâ :—
It had greatly destroyed the Râjâ’s garden :—
It put its paws on his head (and leapt over him).
At the very first the Râjâ went back on his word.
The king thought in his heart :—
‘ What remedy have I now ? Great is my misfortune ! ’

LEGENDS OF THE PANJÂB.

XXI.

Mâlî.

“Râjâ, merî bât kâ karâ nahîn aitbâr !
 Jatan banâo kyâ bane ? Giâ paran ko hâr !
 Paran ko baḍar diâ, hârî bâjî !
 Âge, Mahârâj, rahe terî râjî.
 Maiñ ne jo bât kahi âge âi.
 Tum ne, Mahârâj, daghâ kaise khâi !”

XXII.

Râjâ ko dosht hûi :—“ Kîje kaun ilâj ?
 Bât gaî Darbâr kî sabhî bigarâ kâj ! ”
 Ban ke bîch giâ Râjâ bîrâ,
 Sûraj pargâsh badan sundar hîrâ.
 Mirg kâ bichâr kare Râjâ bole ;
 Brâhman se pûchh rahâ : “ sat ko tole.”

XXI.

Gardener.

“Râjâ, thou wouldst not believe in my words !
 What canst thou do now ? Thy oath is broken !
 Thou hast broken thy oath and lost the game !
 For the rest, my Lord, it is thy pleasure.
 What I said hath come to pass.
 How much wrong hast thou done, my Lord !”

XXII.

The Râjâ was frightened (and said) :—“ What shall I do ?
 The oath given in Court hath been all broken !”
 The noble Râjâ went into the forest,
 His fair body shining as the sun and like a diamond.
 Thinking of the deer the Râjâ spake
 And asked the Brâhman to tell him the truth.*

* ‘The beast’ has now become ‘a deer,’ and in that form speaks as the Brâhman Viśvâmitra to the Râjâ.

THE LEGEND OF HARĪ CHAND.

XXIII.

Biswāmītr Brāhmaṇ.

“Mīrgā to dekhā nahīn; sun, Rājā parbin;
 Ik arzī merī suno, kahtā hūn parādhīn.
 Ajodhā ko āj lagi merī tayyārī;
 Rājā Harī Chand sunā satādhārī.
 Izzat kī kāj mahā biptā bhare :—
 Kaudī nahīn pās, byāh kaise kare ?”

XXIV.

Rājā Harī Chand.

“Ajodhā kā rahnā giā aisā atkā kām :
 Phaūsā paran ke bīch mein. Merā Dātā Rām !
 Atkā hai kām, paran kīnā bhārī;
 Mīthā jal āj lage mujh ko khārī !
 Ab to kuchh dān diā nahīn jāta,
 Bipr, main sach kahūn tum se bātān.”

XXIII.

Biswāmītr, the Brāhmaṇ.

“I have seen no deer ;* hear, my wise Rājā ;
 Hear a prayer of mine which I bring respectfully.
 I go to Ajudhiā to-day,
 For I have heard that Rājā Harī Chand is full of virtue.
 A great misfortune hath befallen my honour :—
 I have no money, so how can I perform the marriage ?”†

XXIV.

Rājā Harī Chand.

“I am prevented from staying in Ajudhiā,
 As my oath has been broken. God is my Redeemer !
 My difficulty is that I made a great oath,
 And to-day sweet water tastes bitter to me !
 I can give thee no alms now,
 O Brāhmaṇ, and I tell thee truth.”

* i.e., “the beast”—the poet is confused here.

† Of my two daughters : see further on in stanza XXV.



LEGENDS OF THE PANJÂB.

XXV.

Biswāmītr Brāhman.

“Satwādî Rājâ sunâ mulkoñ meñ sarnām.
Kaniyân donoñ biyâh de, nâ tû de kuchh dām.
Kaniyân bar jog bhañ merî, Rājâ,
Atkâ hai kâj, bachan suniyo tājâ.
Gangâ ashnân kare, Chhatardhârî ;
Kar le kuchh nâm, âj terî bârî !”

XXVI.

Ban meñ ghorâ bândhke, karan lagâ ashnân.
Hâth joṛ thādâ kharâ : “ Bipr, lîjo dân.
Mângo, Mahârâj, jaise ichhâ tere.
Hâthî, gajbâj, mâng kane mere.
Châhîye so mâl, mulk ham se lîje.
Itnâ ahsân ik mujh par kîje.”

XXV.

Biswāmītr, the Brāhman.

“I have heard thy great name, Rājâ, throughout the
land as virtuous.

Let me marry my two daughters and never mind the
alms.

My daughters are ripe for marriage, Rājâ,

I am in difficulties and my tale is new.

Bathe in the Ganges,* O King ;

To-day is thy opportunity for gaining a name !”

XXVI.

Fastening up his horse in the forest he prepared to bathe.†
He stood with his joined hands and said : “ Brāhman,
take thy dues.

Ask, my Lord, according to thy desire.

Ask elephants and hawks of me.

If thou desirest goods, take my country.

Lay me under this obligation.”

* Idiom : perform a good work ; in this case by helping to marry off
the Brāhman's daughters.

† i.e., to do the good work the Brāhman demanded of him.

XXVII.

Biswāmītr Brāhman.

“Sāth bhār swarran mujhe, Harī Chand, kar dān.
Niche ko mat dekhīye, kar Gangā ashnān.
Kar Gangā ashnān paran dhāran kīje;
Swarran ke sāth bhār mujh kō dīje.
Duniyā ke bīch baje terā bājā;
Tab to ānand suphal bolūn, Rājā.”

XXVIII.

Rājā Harī Chand.

“Chālīs bhār men lījīye is guṇṭhī* kā mol;
Bīs bhār men basat le : dīne tum se khol.
Main ne sab khol diē jitnī sārī.
Āge, Mahārāj, rahī manshā thārī.
Sāth bhār dān diē main ne sāre.
Ab to ghar baith, mere Brāhman piyāre.”

XXVII.

Biswāmītr, the Brāhman.

“Give me dues of sixty loads of gold, Harī Chand.
Look not down, but bathe in the Ganges.†
Bathe in the Ganges and take an oath,
To give me sixty loads of gold.
Thy glory shall be noised throughout the world,
And I will call thee happy and blessed, Rājā.”

XXVIII.

Rājā Harī Chand.

“Take this ring for forty loads of gold,
And my property for twenty loads : and I have given
all.
I have given all I have.
For the rest, my lord, thy desire remains.
I have given the whole sixty loads in alms.
Go to thy house now, my dear Brāhman.”

* For *angūṭhī*.

† Idiom : do it quickly.

LEGENDS OF THE PANJÂB.

XXIX.

Biswāmitr Brāhmaṇ.

“Rājā, tū saṅḥans de dachnā dekar piyār.
 Yeb prabhe ke same hai, kar bere ko pār :
 Beṭā kar pār, mere Rājā gyānī.
 Satiyā kâ kambh sanī terī Rānī.
 Dachnā de aur bane pūran āsā ;
 Terā Baikunṭh dhām hovegā bāsā.”

XXX.

Rājā Harī Chand.

“Ik Rānī Tārāwatī, ik beṭā Kanwar Rohṭās :
 Ik Rājā Harī Chand hai kharā tumhāre pās.
 Hāzir main pās kharā, līje arjī :
 Kah de, Mahārāj, kaisī terī marjī ?
 Jodhiā meṁ chāl, aur līje bīrā.
 Mat karo abīr, karo man meṁ dhīrā.”

XXIX.

Biswāmitr, the Brāhmaṇ.

“Rājā, give me every part of my dues with gladness.
 This is the opportunity for thee to take thy boat over,*
 To take thy boat over, my wise Rājā.
 I have heard that thy Queen is a pillar of virtue.
 Grant me my fees and fulfil my hope,
 That thou mayest dwell in Heaven for thy home.”

XXX.

Rājā Harī Chand.

“I have a Queen Tārāwatī and a son Prince Rohṭās,
 And I Rājā Harī Chand stand before thee.
 I stand before thee, hear my prayer :
 Tell me, my Lord, what is thy desire ?
 Come to Ajudhiā and take thy dues.
 Make no delay and have patience in thy heart.”

* To obtain salvation.

XXXI.

Ban meñ se chal paṛe, Jodhiāpur meñ āe.
Woh Rājā Harī Chand ke baiṭhā āsan lāe ;
Āsan to lā diā Bipr piyāre.
Rājā ke mān ik pal meñ māre :
“Lāyā taiñ bāgh khilī dālī dālī.
Dachnā bin dān chalā sagṛā khālī.”

XXXII.

Rājā Harī Chand.

“Sun, Rānī Tārāwatī, dān diā sarb ans.
Dachnā meñ tīnoñ bike, na rākh lā kuchh ans.
Chhatrī kā ans rākh māñ ne nahīñ līnā.
Marnā bar-hakk, nahīñ sat ko dīnā.
Rānī, dhar dhīr, karam kārān niyārā.
Bidhnā kī dāt nahīñ meñbhārā.”

XXXI.

They left the forest and came to Ajadhīa City.
Rājā Harī Chand took his seat there,
So also did the friendly Brāhman.
In one moment he ruined the Rājā's honour (and said) :
“Thou hast planted a garden (of virtue) and every
branch is blossoming,
But without alms it is all useless.”

XXXII.

Rājā Harī Chand.

“Hear, Rānī Tārāwatī, I have given away every part of
me in alms.
We three must be sold for alms, for I have kept back
no part.
I have kept back no part of the Chhatrī.*
It is better to die than to give up virtue.
Rānī, have patience, fate cannot be avoided.
The lines of fate cannot be blotted out.”

* i.e., of himself as a Kshatriya or Chhatrī. The ‘parts’ of himself were his own body and those of his wife and son.

LEGENDS OF THE PANJÂB.

XXXIII.

Beṭā līnā sang meñ, aur Rāñ līñ sāth,
 Brāhmaṇ ko kahne lage : “sunō hamāri bāt.
 Meri sun bāt, chalo, Paṇḍit gyāñ.
 ‘Lījo kahīñ dām,’ kahe tum se Rāñ.
 Chāhe jahān bīch dām apne līje.
 Itnā, Mahārāj, karam mujh pe kīje.”

XXXIV.

Paṇḍit lekar sang meñ gā Banāras Gām.
 Us Kāsī ke bīch meñ māngan lagā dām ;
 “Barde haiñ pās tīn ; lījo, koī !
 Sāth bhār dām kahā tum se soī.
 Saudā sastā hai ; āj koī lījo !
 Sāth bhār dām mujhe dīl se dījo !”

XXXIII.

He took his son and his Queen with him
 And said to the Brāhmaṇ : “hear my words.
 Come, hear my words, my wise Priest!
 ‘Get our price from somewhere,’ saith the Queen to thee.
 ‘Get thy price (somewhere) in the world.
 Show me this favor, my Lord.’”

XXXIV.

The Priest took them with him and went to Banāras City.
 And began to demand a price for them in Kāsī,* (say-
 ing) :
 “I have three slaves ; buy them, somebody !
 I demand sixty loads of gold from you !
 The bargain is a cheap one, buy them to-day !
 Gladly give me sixty loads of gold !”

* i.e., Banāras.

XXXV.

Bis bhâr raṇḍî ne dîe aur Rânî lînî mol;
Bâki to chhode nahîn; dîe tarâzû tol.
“Bis bhâr dâm, Bipr, mujh se bharnâ,
Is meñ takrâr koî nahîn karnâ.
Mujh ko rasîd âp dîl se dîjo;
Pichhe Rânî ko sâth mere kîjo.”

XXXVI.

Us raṇḍî ke hâth se Bipr lînî dâm.
Raṇḍî ko rukhsat kiyâ, sabhî bane subh kâm.
“Sabhî subh kâm kare Dâtâ mere.
Kartâ ke ank nahîn jâte phere.”
Pichhe se Bipr ik bânî bole:
“Laṛkâ ik aur bike, dîl kî khole.”

XXXVII.

Baijnâth Seth.

“Laṛkâ mujh ko dîjo; suno, Bipr Mahârâj.
Mol karo, sachî kaho, Bipr, parmârath ke kâj.

XXXV.

A courtezan gave twenty loads and bought the Rânî,
And weighed out the price, leaving nothing.
(Said she): “I owe twenty loads, O Brâhman,
And will not quarrel over it.
Gladly give me a receipt for it,
And then give me over the Rânî.”

XXXVI.

The Brâhman took the price from the courtezan.
He dismissed the courtezan and obtained all his desire.
(Said he): “God hath fulfilled all my desire.
The will of God cannot be turned back.”
Next said the Brâhman:
“I freely offer this lad for sale.”

XXXVII.

Baijnâth, the Merchant.

“Give me the boy, hear me, my Lord Brâhman.
Fix the price and say truly, Brâhman, for pity's sake.

LEGENDS OF THE PANJÂB.

Sat ki ik bât kaho, Bipr bhâi.
Sat ki mirjâd Bed chârôn gâi."
"Eh larkâ tujhe diâ bis bhâr, Mahârâjâ.
Abhî dîjo tolke, tujhe sunâûn kâjâ."

XXXVIII.

Bajinâth Seth.

"Larkâ mujh ko dîjo, suno, Bipr Mahârâj,
Abhî dîjo tolke, tujhe sunâûn âj."
"Tujh ko mainî âj kahî sachî bânî.
Bis bhâr bîch diê Târâ Rânî.
Saudâ sastâ hai, is se hanske lîjo. •
Is kâ kuchh bhed kahî mat nâ dîjo."

XXXIX.

Bis bhâr swarran diê; larkâ lînâ sang.
Saump diê sab lachhmî, nirmal kinî ang.

Say one true price, friend Brâhman.
The four *Vedas* have sung the praises of truth."
"I give thee this boy, my Lord, for twenty loads.
Weigh it out at once, I tell thee."

XXXVIII.

Bajinâth, the Merchant.

"Give me the boy, hear, my Lord Brâhman.
I will weigh it out now, to-day I tell thee."
"I have told thee truth to-day.
I have sold the Rânî Târâ for twenty loads.
It is a cheap bargain, take him from me.
Let there be no secrets in this."

XXXIX.

He gave the twenty loads of gold and took the boy
with him.
He handed him over all his money and purified his
body.*

* Idiom : had a son. This would argue that he had been previously childless.



Nirmal sab ang banî, Har kî mâyâ.
Seth ko jawâhir, lâl, kundan pâyâ :
Bhogî sukh chain, drab mâyâdhârî :
Biptâ sab dūr gaî jitnî sârî.

XL.

Kalwâ Chandaîl.

"Mol kaho Hari Chand kâ, lijo ham se mâl.
Châhe soî lijîye, tujhe sunâyâ hâl.
Tujh ko main hâl kahâ sachî bânî.
Kahânî kî jog nahîn, so nahîn kahânî.
Kah denâ mol tol iko bârî :
Rît rît bât karo jitnî sârî."

XLI.

Biswâmitr Brâhman.

"Eh Râjâ satwant hai, sat kî bole bât.
Betâ bikâ bazâr meñ, got ginâ nahîn nât.

By the wondrous (power) of God his body was purified.
The merchant obtained jewels and rubies and gold,
He dwelt in comfort and became very rich,
And all trouble was absent from him.*

XL.

Kalwâ, the Scavenger.†

"Fix a price for Harî Chand and take it from me."
I say truth, take what thou wilt.
It is truth that I have told thee.
One should not say that which is unworthy.
Tell me the price once for all,
Speaking proper words."

XLI.

Biswâmitr, the Brâhman.

"This Râjâ is virtuous and speaketh truth.
His son was sold in the market without noting caste
or clan."

* i.e., his purchase prospered him.

† To Viśvâmitra.



LEGENDS OF THE PANJÂB.

CSL

Sat ke partâp tajî sagrî mâyâ.
Sat ke partâp bikan Kâsî men âyâ.
Bîs bhâr swarran ke mujhe abhî denâ :
Râjâ Harî Chand pâs apne lenâ.”

XLII.

Swarran dînâ tolke, bîs bhâr kiyâ mol ;
Sâth liâ Mahârâj ko, karke pûrâ tol.
Bîs bhâr dâm dîe, baje bâjâ.
Marghat ke râkh diâ chaukî men Râjâ.
Baniye se roz ser sattû letâ,
Râjâ Hari Chand nahîn sat ko detâ.

XLIII.

Gangâ Rañdî.

“ Bîs bhâr main ne dîe, Rânî, tere mol.
Peshâ karnâ paregâ ; dînâ tum se khol.

For virtue's glory he gave up all his wealth.
For virtue's glory he hath come to be sold in Kâsî.
Give me twenty loads of gold now,
And take Râjâ Harî Chand with thee.”

XLII.

He weighed out the twenty loads of gold for price,
And took the Râjâ with him, after paying the full price.
He paid the twenty loads and beat the drum (of his
glory).

He placed the Râjâ as guardian over the burning-place.*
Daily he procured a *ser†* of coarse flour from the trader.†
Still Harî Chand gave not up his virtue.

XLIII.

Gangâ, the Courtesan.‡

“ I bought thee, Rânî, for twenty loads.
I tell thee that thou wilt have to be a courtesan.

* Where his duties would be to see that the fees for burning the dead were properly collected.

† 2 lbs. ‡ As food for Harî Chand. § To her slave the Rânî Târâ.



THE LEGEND OF HARÎ CHAND.

Tum se main khol diê dil kî Rânî.
Gangâ se nîr bharo merâ pâñî.
Mat kare andesh, âp khânâ khâo,
Gangâ ashnân karo, abhi jâo."

XLIV.

Ik ausar pâ chalî Rânî dil meñ Gangâjî ke nahâne ko.
Tap tej barhâ aur sîl charhâ, lagî mukat silâ pe jâne ko.
Pat khol diê detâ tajke, kuchh gham na rahî sarmâne kî.
Râjâ ke soch kare Rânî; 'tajvîj kare kyâ khâne kî?'
[Kishn Lâl Shib Kanwar], sang Harî Chand nazar parâ
Rânî kî.
Atamrâm ko chin lâ, rahî bat nahîn samjhânî kî.*

I have told thee, Rânî, what is in my mind.
Get me water from the Ganges (daily).
Have no anxiety and eat thy food.
Go and bathe in the Ganges now."

XLIV.

Thus the Rânî had an opportunity to bathe in the
Ganges.†
Her glory shone and her virtue increased towards
attaining salvation.
She took off her veil and felt no shame.
The Rânî left the water and began to think how the
Râjâ was obtaining his food.
[Say Kishn Lâl and Shibkanwar‡] her glance fell on
Harî Chand.
Her soul went out of her beyond telling.

* This verse is in a metre peculiar to itself, as though it came from another song.

† And so obtain salvation.

‡ The authors of the poem: see below at the end of it.

LEGENDS OF THE PANJÂB.

XLV.

Rânî Târâ.

“Râjâ, apne chit kî bhûl kho mat ko.
Jab lag bât na bhâkhe, tab lag kâraj ho.
Râjâ, main araz karî tum se soî.
Tâjub kî bât: kahân kâyâ khoî ?
Sûkh giâ badan, hûî pinjar kâyâ.
Kaise tû soch kare ? Kyân na khâyâ ?”

XLVI.

Râjâ Harî Chand.

“Rânî, Bipr wahî hai ; sâbit-mânge dân.
Lâj gai, to jân de ; sat nahîn denâ jân.
Sat ko na jân diâ, merî piyârî.
Sat kî partâp hûî ham se niyârî.
Sat ke hî kâj giâ betâ ham se.
Sat kâ sat sang kahâ main ne tum se.”

XLV.

Rânî Târâ.

“Râjâ, tell not the secret of thy heart.
As long as the secret is not out, thou wilt prosper.
Râjâ, I told thee this before.
Wondrous it is whither thy body hath fled.*
Dried up is this thy bony body.
Why art so anxious ? Why dost not eat ?”

XLVI.

Râjâ Harî Chand.

“Rânî, it is the Brâhman's (fault) that demanded his
full dues.
If thy honor go, let it go, but let not thy virtue go.
I let not my virtue go, my love.
For the glory of virtue thou art parted from me.
For the sake of virtue my son hath left me.
It is only of virtue that I speak to thee.”

* That thou art so thin.



XLVII.

Rânî Târâ.

“Râjâ, mujh ko bhî biptâ parî raṇḍî ke darbâr.
Bolan kâ tûṭâ hûâ, ron zâr-bazâr.
Kartâ kî dât nahîn jâte phere.
Âge takdîr rahe, kanthâ mere.
Raṇḍî ne zor zulam mujh par kînâ.
Peshâ karne ko kahî, mushkil jînâ !”

XLVIII.

Râjâ Harî Chand.

“Rânî gharâ uṭhwâ de, kahtâ hove âdhîn.
Rât dinân tarphûn, parâ jaise jal bin mîn.
Rânî, har wakt sabar kaise âve ?
Dekhûn chau taraf, nahîn rastâ pâve.
Biptâ ke kâj pare, seven Kânsî.
Apnâ to maran, jagat kartâ hânsî !”

XLVII.

Rânî Târâ.

“Râjâ, great is my trouble at the courtesan's house.
I cannot speak and weep incessantly.
The will of God cannot be turned back.
Fate is before us, my husband.
Great is the tyranny of the courtesan upon me.
She tells me be a courtesan and hard it is to live !”

XLVIII.

Râjâ Harî Chand.

“Rânî, help me with the pitcher, I ask thee humbly.
Restless am I day and night, as a fish out of water.
Rânî, how can patience be ever with us ?
Looking all around I see no way (of release).
To overcome my trouble I dwell at Kâsî.
I am dying and yet the world jeers !”

LEGENDS OF THE PANJÂB.

XLIX.

Rânî Târâ.

“ Chhâtî tak jal men barô, aur gharâ lîje thâo.
Sat Nâm ke tek hai, ab tû ghar ko jâo.”
Gharo ko to thâ lîâ, bhangî ke âve :
Baniyâ se pher ser sattâ lâve.
Jab to khâne ko lagâ Biprâyâ ;
Sâbit lîâ mang ; nahîn khâne pâyâ.

L.

Gangâ ke ûpar kharî, Rânî dhârî dhîr.
Soch kare man men kharî, nain se â gîâ nîr.
Nainon se nîr hûâ us ke jâre :
“ Lâjjâ kî bât mare sat ke mâre.
Duniyâ men âj nahîn merâ koî.”
Biptâ ko yâd kar Rânî roî.

XLIX.

Rânî Târâ.

“ Go breast deep into the water and lift up the pitcher.
Trust in the True Name (God) and go to thy home.”
He lifted up the pitcher and went to the scavenger's,
And then got his *ser* of coarse flour from the tradesman.
When he began to eat the Brâhman came
And demanded the whole of it, so that he had nothing
to eat.

L.

Standing by the Ganges the Queen had patience.
Standing there thinking tears fell from her eyes.
Tears fell from her eyes : (said she) :
“ It is shameful that I suffer thus for virtue's sake.
I have no friend in the world to-day.”
Thinking of her misery the Queen wept.

LI.

Rânî man mên jhurî thî, giâ wahân seth :
 "Tû gharâ kaisî bhari ? Kahân lagî karam ke het̃h ?"
 Betî kâ bachan kahâ : "Mukh se bolo,
 Apnâ to bhed kaho, sat ko tolo.
 Tujh kô chhutwâke jabhî khânâ khâûn ;
 Ab to main nâhîn palat̃ ghar ko jâûn."

LII.

Pânî bhar Rânî chalî rañdî ke ghar jâe.
 Pichhe âe seth̃jî aur kahan lage samjhâe.
 Kahte samjhâe : "Suno, rañdî piyârî,
 Rânî kâ mol kaho khâtir mahârî.
 Bîs bhâr swarran ke mujh se lîje,
 Rânî ko âp mujhe dil se dîje."

LI.

While the Queen was grieving a merchant* went
 there,
 (And said) : "Why art filling pitchers (with water) ?
 How hast thou come to misfortune ?"
 Calling her daughter (he said) : "Tell me,
 Tell me the truth about thy secret.
 I will not eat till I have released thee,
 Nor will I return home (till then)."

LII.

The Queen got the water and went to the courtesan.
 The merchant followed her and spake.
 Said he : "Hear, friend courtesan,
 Tell me the price of the Queen.
 Take twenty loads of gold from me,
 And graciously give me the Queen."

* i.e. Baijnâth, who had bought her son.

LEGENDS OF THE PANJÂB.

LIII.

Gangâ Rañî.

“Bis bhâr swarran dîâ, suno, seth gunwân.
Rânî ham se lîjo, tujhe nahîn dîn jân.
Rânî ko sâth karûn, kuchh na lenî.
Tujh ko jawâb nahîn ultâ denî.
Yeh to, Mahârâj, kare âge tere.
Mat karo aubîr, le jâ apne dere.”

LIV.

Rânî lînî seth ne, aur beṭe se dîe milâî.
Marne se to bach gaî, aur kînî Râm sahâî.
Beṭe ke pâs gaî Târâ Rânî,
Jab to yeh bâṭ gaî jag meñ jânî.
Mâtâ aur putr mile, bâṭân kholî.
Ânkhoñ se nîr chalâ, deke koli.

LIII.

Gangâ, the Courtesan.

“I paid twenty loads of gold for her, hear, my wise
merchant.
Take the Queen from me, I will not let thee go back.*
I give the Queen and take nothing (for her).
I will make thee no refusal.
Here she is, my Lord, I offer her to thee.
Make no delay and take her to thy home.”

LIV.

The merchant took the Queen and brought her to her
son.
She was saved from death, for God helped her.
Rânî Târâ went to her son,
And all the world knew of it.
Mother and son met and told (each other) their stories.
Tears fell from their eyes, as they embraced.

* On thy bargain.

THE LEGEND OF HARĪ CHAND.

LV.

Rînî Târâ.

“ Betâ, jâo bâgh meñ, phûloñ kî dekh bahâr :

Un ko le jâo sâth meñ jitne tere yâr.

Larkon ko sâth leke bâghoñ meñ jâo ;

Gajre phûloñ ke gûnd ulte âo.

Daliyâ phûloñ kî ik dil se bharîye ;

Âunâ shitâb, der mat na karîye.”

LVI.

Gale bâûh dâlke piyârâ, woh bâghoñ meñ dhâyâ ;

Bâghbânoñ se yûñ bolâ, “ barg lene ko main âyâ.”

Dharâ jab dast phûloñ pe, nikalke nâg ne khâyâ.

Nashe meñ ho gîâ ghâfil, jatan koî pesh nahîn âyâ.

Parâ tab gardiyân khâke, zard nîlî hûî kâyâ :

“ Merî mâtâ se kahnâ, mujhe sine se nahîn layâ.”

LV.

Rânî Târâ.

“ Go, my son, into the garden and see the beautiful
flowers,

And take all thy companions with thee.

Go into the garden with the boys,

And come back with garlands of flowers.

Fill thy basket with flowers happily,

And come back quickly, and make no delay.”

LVI.

With arms round (each other's) necks they went into the
garden,

And (the prince) said to the gardeners: “ I am come
for flowers.”

As he put his hand to the flowers a snake came out and
bit him.

He became insensible and there was no help for him.

He fell backwards and his body became pale and blue :

(Said he) “ Tell my mother that she hath not pressed
me to her breast.”



LEGENDS OF THE PANJÂB.

LVII.

Rājkanwar Rohtās.

- “Merâ piyârâ hai jo koî, mere bedan kaho soî.
Nahîn jîne kâ main, sâkî; nahîn rah gîâ dam koî,
Burd kar de mujhe âke, merâ dil milne ko châhâ.
Milâ hai gul se gul, jâke daskar woh sâmp ne âke mârâ.”
Brâhmaṇ palatke kâyâ sunâ mâtâ se yûn bole :
“Rohtās kî nayâ parî manjdhâr meṁ ðole.”

LVIII.

Bete kâ marnâ sunâ Rânî kiyâ andes.
Bâl bakherî mahil meṁ, aur Jogin kâ kiyâ bhes.
Jogin kâ bhes bharâ, tajâ sab kâ nâtâ.
Aisâ to dukh sahâ nâhîn jâtâ.
Bete ke pâs gâî, chhâti se lâyâ.
Umar thî nadân, nahîn bilsâ khâyâ.

LVII.

Prince Rohtās.

- “Let him who is my friend go and tell her of my misfortune.
I shall not live now, my friends; no breath is left me.
Let her come and perform my obsequies, for my heart
would meet her.
Flower met flower and a snake slew him.”
The Brâhmaṇ changed his form and spake to his mother :
“The boat of thy Rohtās is wandering in mid-stream.”*

LVIII.

The Queen was sorrow-stricken on hearing of her son's death.
She dishevelled her locks in the palace and put on the garb of a *Jogin*.†
Putting on a *Jogin's* garb she deserted her kindred.
She could not bear such a sorrow as this.
She went to her son and took him to her breast.
Young was he and had (as yet) known not enjoyment.

* Figurative for “he is dying.”

† Female ascetic.

THE LEGEND OF HARĪ CHAND.

LIX.

Rājkanwar Rohtās.

“Ai mātā Tārāwatī, sachī karke jān.
Pitā milan se rah gā, mere nikas prān.
Marne kī nāhin rahī mujh ko sansā.
Duniyā se āj chali merī hansā.”
Chhuṭ gai prān, kharī pītī chhātī.
“Beṭā koī nāhin rahā merā sāthī!”

LX.

Rānī le marghaṭ gai, aur chatā lagāi ān.
Marne kī tayyārī karī, apnī khongī prān.
Tajī thī prān, jabhī Rājā āyā.
“Lenā nāhin hukm :—dāgh kaisī lāyā ?
Pānch ṭake swarran ke mujh ko dīje.
Pichhe laṛke ko phūnk marghaṭ dīje.”

LIX.

Prince Rohtās.

“O Mother Tārāwatī, know the truth.
I have not met my father, and my life goes.
But I have no fear of death.
And to-day my soul will leave the world.”
His life departed and she stood and beat her breast,
(Saying) : “I have no son with me now!”

LX.

The Queen took him to the burning-place and raised a
pyre.
She prepared to die by destroying her own life.*
As she was about to give up her life Rājā (Harī Chand)
came up (and said) :
“Thou art forbidden to do this :†—what disgrace art
thou bringing upon me ?
Give me five pieces of gold,
And then thou canst burn the boy in the burning-place.”

* This is a very curious incident : the Queen is about to commit *sati* for her son instead of her husband.

† i.e., perform the obsequies without paying a fee.

LEGENDS OF THE PANJÂB.

LXI.

Râni Târâ.

“Pâñch ñake parbat hûe, kaudî nahîñ pâs.
 Betâ terâ mar giâ; sun merî ardâs.
 Yeh to ardâs suno, kanthâ mere.
 Kaisî anrît hûi dil meñ tere?
 Pâñch ñakâ, bol, âp kis se lîtâ?
 Mujh ko bete ko kyûñ na phûnkan detâ?”

LXII.

Râjâ Harî Chand.

“Us Kalwâ ke hukam ko kaise karûñ adûl?
 Jinâ to bhârî hûâ, lenâ mujhe mahsûl.
 Us ko jawâb, kaho, kaise dîje?
 Bipr anrît kare hanske lîje.
 Mujh ko to pâñch ñakâ denâ châhîye.
 Is kâ jawâb mujhe, Râni, deîye.”

LXI.

Râni Târâ.

“Five pieces (of gold) are a mountain to me, I have not
 a mite.
 It is *thy* son that is dead; hear my prayer.
 Hear this my prayer, my husband.
 What unlawful thing is in thy heart?
 Of whom art thou demanding the five pieces?
 Why wilt not let me burn thy son?”

LXII.

Râjâ Harî Chand.

“How can I disobey the orders of Kalwâ?
 It is hard to live, but I must take the fees:
 Or how should I answer him?
 It is the Brâhman that gladly doeth unlawful things.
 Thou must give me the five pieces.
 Answer me this, Râni.”

THE LEGEND OF HARĪ CHAND.

LXIII.

Sir kâ chîr utârke us kê denâ hâth.
Âg dîe jab chatâ meñ, jalne baithî sâth.
Chatâ lie dekh, jabhî Bipr âyâ ;
Rânî nangî hûi dekhî kâyâ.
Rânî sarmâke satî andar âi ;
Bipr lâsh kâdh âgî lagâi.

LXIV.

Biswâmitr Brâhmaṇ.

“Dâkin âi satî meñ, sunîye, Kalwâ, bât.
Âdamkhorî ho rahî, karan lagî utpât.
Baijnâth Seth kâ woh larkâ khâyâ.”
Râjâ ke pâs jabhî Kalwâ âyâ.
“Leke shamsher abhî jaldî jâo ;
Dâkin ko mâr abhî hâzir âo.”

LXIII.

She took off her veil and gave it into his hand.*
Then she lighted the pyre and prepared to sit beside
(the body).†
When he saw the pyre the Brâhmaṇ came up
And saw the Queen's naked body.‡
The Queen ashamed went into the *satî's* hut
And the Brâhmaṇ took off the corpse and set fire (to
the pyre).

LXIV.

Biswâmitr, the Brâhmaṇ.

“A witch hath gone into the *satî's* hut, hear, O Kalwâ.
Cannibal she is and is making a disturbance.
She has eaten up the son of Baijnâth, the merchant.”
Then Kalwâ went to the Râjâ, (and said) :
“Take thy sword and go quickly,
Kill the witch and return.”

* In lieu of the fee.

† i.e., to commit *satî* : see above stanza LX.

‡ By ‘naked’ understand ‘unveiled.’

LXV.

Harî Chand talwâr sont dhâyâ nangî :
 "Aisâ kiyâ zulam merî chaukî changî !"
 Satî se nikâl lîe apnî Rânî,
 Jab to Harî Chand ik bolâ bânî :
 "Larke uthâo, suno, âdamkhânî ;
 Marnâ kâ wakt pâs, baitho, Rânî !"

LXVI.

Hâth jor Rânî kharî ; "Ai mere Kartâr,
 Aisâ teghâ mâriye, tînon ke ho jâ pâr !"
 Râjâ shamsher sont ûpar âyâ ;
 Rânî kî ik bâr kâmpî kâyâ.
 Râjâ shamsher sont mâran lâge,
 Jab to âsmân zamîn kâmpan lâge.

LXVII.

Dâtâ ne tîr sunî us kî bhârî !
 Aisâ Mahârâj kare pûran sârî !

LXV.

Harî Chand drew his naked sword and went up (to the Rânî).
 (And said) : "Such is the disturbance thou createst,
 while I keep strict watch !"
 He drew his Queen out of the *satî's* hut,
 And then spake Harî Chand :
 "Take up the boy, hear, thou cannibal ;
 Thy death is near, sit here, Rânî."

LXVI.

The Rânî stood with joined hands (and said) : "O my
 God,
 So strike thy sword that it go through all three of us !"
 The Râjâ drew his sword and came up,
 And the Rânî all at once began to tremble.
 When the Râjâ with his drawn sword prepared to strike,
 The heavens and the earth began to quake.

LXVII.

God heard the loud cries (of the Rânî) !
 Thus the Râjâ fulfilled all (his trials) !

Dātā ne darshan dīā sat ke kâran :
Jab to Mahārāj pār āve târan !
Nagarī pār ān karī jitnī sārī.
Rājā Harī Chand, āj terī bārī !

LXVIII.

Nagarī chalī, Gangā chalī, Kalwā bhangī, sāth.
“ Mere to kul sab tareñ, suno hamārī bāt !”
Dekhke ahwāl sabhī Bipr dhāyā.
“ Lākhoñ, Mahārāj, rache main ne mâyā.
Rājā ne sat mujhe nāhīn dīā.
Tājub kī bāt merā larze hīā.”

LXIX.

Bipr ne jitnī kahī sunī Indar man lāe.
“ Rājā ne tājub kīā, ab kuchh kahe na jāe.

God appeared to him through his virtue,
And the Rājā came to salvation !
His whole city also was saved.*
O Rājā Harī Chand, this day was thy opportunity !

LXVIII.

The city and Gangā (the Courtesan) and Kalwā were
(saved) with him.
(Prayed he): “ Save my whole family, hear my prayer!”
Seeing all this the Brāhman came (and said):
“ Thousands of plans have I tried, my Lord (Indra),
But the Rājā would not give up his virtue to me,
Wondrous it is and my heart trembles.”

LXIX.

Indra listened attentively to all that the Brāhman had
said.
(Said the Brāhman): “ Wondrous things hath the Rājā
done that are beyond telling.

* Allusion to another portion of the legend of Harī Chand: see preliminary note.



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CSL

Râjâ ne jît lîâ mujh kô, piyârâ.
Chhodâ sab râj, nahîn sat ko hârâ.
Mâyâ aur mâl taje jitne sâre.
Apne sab chhor dîe dil ke piyâre."

LXX.

Rânî apne sût ko linâ god uthâe.
Larkâ to jîwat milâ ; kinî Râm sahâe.
Jodhiâ ke bîch phir Râjâ âyâ ;
Jitnâ sab râj, wahî pâyâ.
Rânî mandar ke bîch âsan lâve ;
Mâyâ ke bhog kare khele khâve.

Kishn Lâl Shibkañwar ne bânî kahî apâr.
Râjâ Rânî ral mile, sat ka kiyâ adhâr.

The Râjâ hath beaten me, my friend.
He left his whole kingdom, but gave not up his virtue.
He gave up all his money and food,
And he gave up all that were dear to his heart."

LXX.

The Rânî took her son* into her lap.
Through the mercy of God she found him (still) living.
The Râjâ went again to Ajudhiâ,
And obtained again all his kingdom.
The Queen went into the palace
And enjoyed all wealth and luxuries.

Kishn Lâl and Shibkañwar† made this great story.
The Râjâ and Rânî met again and lived on virtuously.

* Restored to life in the interim !

† The authors : see Vol. III., p. 52.

No. XLIII.

THE LEGEND OF SHAMS TABREZ,
AS TOLD BY A BARD FROM JĀLANDHAR.

[This story in a garbled way relates the usual legend of this celebrated Sūfi saint. It is to be observed that the scene of the story of his being flayed alive and wandering about after that operation is placed in Multān, where there is a tomb or shrine to a namesake: as also is that of the story of the sun broiling a fish (should be an ox) for him. The heat, so very observable at Multān, is here attributed to the action of Shams Tabrez on this last occasion. Properly speaking, however, the story should be referred to Qunia, or Iconium, in Asia Minor, where the saint really lived and died. It is noticed at pp. 404 and 573 of Vol. II. of this work.]

[Maulānā Shamsu'ddīn Muḥammad Tabrezi, *i.e.*, of Tabrez, was the Sūfi tutor of the Maulānā Jalālu'ddīn Maulvi Rūmī, who dedicated a work to him under the title of the *Diwān-i-Shams Tabrezi*. In disputes between the opposition parties of Sūfis led by Shams Tabrezi and 'Alāu'ddīn Maḥmūd, the son of the Maulvi Rūmī, Shams Tabrezi was killed by being thrown down a well at Qunia in 1247 A.D.]

[There is in Multān an important Shī'a family, who call themselves descendants of a saint of Multān named Shams Tabrez, to whom in 1787 A.D. Mir 'Alī, one of the family, raised a large tomb. This has, as the astute founder probably conjectured, caused the local Shams Tabrez to be confounded with his great namesake to the profit of the shrine and its owners.]

TEXT.

Zikar Karāmāt Shams Tabrez Sāhib.

- Maulā dī razā dā dam jo mārē,
Allah oh de bigarē kam sañwārē.
Faizon se jahān jin kī labrez,
Hai, yāro, oh pīr Shams Tabrez.
5 Multān meñ buzurg jehre mashhūr;
Un meñ hai bayān in kā mazkūr.
Multān meñ sā ik Nawāb hoiā;
Iklotā pīsar thā oh dā moiā.
Nawāb ghamīn jo eh ne pāiā,

LEGENDS OF THE PANJÂB.

- 10 Hukm apne se murdâ nûn jilâiâ.
Eh kahâ, ke 'Mere hukm se zindâ ho.'
Kyûn na kahâ, ke 'Khudâ ke hukm se zindâ ho?'
Ulmâ ne karî, 'eh nuktagîrî
Haigî eh khilâf sharâ pîrî.'
- 15 Tâzîr dâ hukm eh pukârâ:
'Eh dâ chamrâ târo sârâ!'
Jallâd na kar sakâ jo tâmîl,
Tab pîr eh bolâ karke tâjîl:
'Main chamrâ utâr dêwân tainûn.'
- 20 Taklîf na, yâr, hove tainûn!'
Ik chuṭkî se post-i-tan utârâ:
Allah nûn yâd kar sidhârâ.
Jad bhûkh ne bahut kuchh sitâiâ,
Machhî kuchh kahîn se lâiâ;
- 25 Bhunnan nûn jo us de hoiâ tayyâr;
Nafrat se haṭâ diâ ahl-i-bâzâr.
Sûrij nûn pukârâ hoke lâchâr:
'Ham-nâm dî lâj rakh de, tû yâr.'
Kahinde haiû, ke nîche nayar âiâ,
- 30 Aur pîr dî machhî nûn bhunâiâ.
Multân dî garmî dî shikâyat
Mashhûr hai: pîr dî karâmat!
Multân meû Âm-khâs de kol
Firozî rozâ un kâ sâ dhol.

TRANSLATION.

The Story of the Miracles of Shams Tabrez.

- Who awaits the will of God,
God will perform his frustrated desire.
The lavisher of his gifts on the world,
My friends, is the saint Shams Tabrez.
- 5 In Multân the saints are famous;*
Among them (even) his story is renowned.
There was a Nawâb in Multân,
Whose only son died;

* Multân is a veritable City of the Saints.

THE LEGEND OF SHAMS TABREZ.

- When (the saint) discovered the Nawâb's sorrow,
10 By his own command he raised the dead to life.
Thus said he, 'By *my* order be alive.'
Why did he not say, 'By *God's* order be alive ?'
Said the doctors, 'such conduct
Is against the law of the saints.'
15 The order of the law was thus proclaimed :*
'Take off all his skin !'
The executioner could not do it,
And the saint said at once :
'I will take off my skin and give it thee.'
20 Be not troubled, my friend !'
(He gave) the skin of his body a pinch and took it off,
And trusting in God he went his way.
When he became very hungry
He procured a fish from somewhere ;
25 And prepared to broil it,
But the people of the *bâzâr* turned him away with
disgust.
Then he called out to the sun in his trouble :
'Preserve the honor of thy namesake,† friend.'
They say that (the sun) came down
30 And broiled the saint's fish.
Complaints of the heat of Multân
Are loud, (and it is due to) the saint's miracle !
Near the Public Hall‡ in Multân
Is the dome of the (saint's) blue-enamelled tomb.

* *Ta'zîr* is properly in Muhammadan law a punishment ordained by God, but left to the discretion of the judge.

† A play here on the name Shams Tabrezî, which means the Sun of Tabrez.

‡ Built by Diwân Sâwan Mall, Governor of Multân, under the Sikhs, from 1829 to 1844 A.D.

No. XLIV.

THE LEGEND OF SHÂH QUMÊS, FROM ACCOUNTS PROCURED IN SÂDHOURÂ TOWN AND IN THE KOTÂHÂ HILLS, BOTH IN THE AMBÂLÂ DISTRICT.

[This legend is about a local saint of much celebrity in the Ambâlâ District, whose shrine is at Sâdhaurâ and who is said to be a descendant of 'Abdu'l-Qâdir Jilânî, (flourished in Baghdâd between 1078 and 1166 A.D.) through a son 'Abdu'r-Razzâq, apparently not otherwise known to history. For an account of 'Abdu'l-Qâdir Jilânî see p. 153, Vol. II.]

[The legends make out, according to a genealogy, that the birth of Shâh Qumês occurred about 1425 A.D., and that his arrival at Sâdhaurâ for the first time took place in 1454 A.D. But in another place they make out that Alâu'ddin Hussain Shâh of Bengal, who reigned 1493—1524 A.D., offered his daughter in marriage to Sayyid Shâh Tâju'ddin, the saint's grandfather, and that this marriage was accepted for Sayyid Shâh 'Abdu'l-Hayât, his father. His mother was apparently according to the legend this Bengal princess. His brothers are connected with the wars of Nasib Shâh *alias* Nusrat Shâh of Bengal, the son and successor of Alâu'ddin Hussain Shâh, who reigned 1524—1538; and the legends say that the saint himself married this king's daughter. Another part of the story connects him with the wars of the Emperor Humâyûn in recovering the Panjâb from Sikandar Shâh Sûr in 1555 A.D., and says, too, that his brother-in-law, Sayyid 'Abdu'llah, lost his life in the expedition against Burhânpûr in 1562. It also distinctly connects the saint himself with the Emperor Akbar, who did not commence his reign till 1556. This chronology, though an impossible one, makes it pretty clear that Shâh Qumês most probably flourished in the 15th century A. D.]

[The story of the saint's and his father's royal marriages in Bengal, though not impossible, see Vol. II., p. 116, is not, so far as I can ascertain, supported by history, nor can I find out if there is any real reason for saying that his cult extends to Bihâr and Gorakhpûr, as stated in the legends.]

[The language of the stories as given to me being current Urdû I have not recorded the originals.]

I.

The Saint of Sâdhaurâ.

His name is Shâh Qumês and he was a follower of Shekh 'Abdu'l-Qâdir Jilânî, who adopted him as his son; but some say that he was the legitimate and not the adopted son of

'Abdu'l-Qâdir.* Three large fairs are yearly held in honour of Shâh Qumês at Lodiânâ and Sâdhaurâ and in Bibâr. He was buried at Sâdhaurâ and performed his devotions at the other places, hence the fairs. They usually take place in March.

II.

The Legend of Shâh Qumês according to Pîr Muḥammad of Lâhor.

I am a follower of Shâh Qumês, whose pedigree is as follows:— Shâh Qumês, son of Sayyid Shâh 'Abdu'l-Ḥayât, son of Sayyid Shâh Tâju'ddîn, son of Sayyid Shâh Bahân'ddîn, son of Sayyid Shâh Jalâlu'ddîn, son of Sayyid Shâh Dâûd, son of Sayyid 'Alî Nasîr, son of Sayyid Shâh, son of Sayyid Salâḥu'n-nasar, son of Sayyid Shâh 'Abdu'r-Razzâq, son of Sayyid Shâh Muḥayyu'ddîn 'Abdu'l-Qâdir Jilânî.†

One day Sayyid Shâh Tâju'ddîn was sleeping in the Mausoleum‡ of Sayyid Shâh Muḥayyu'ddîn 'Abdu'l-Qâdir Jilânî on the night of the 7th of Ramazân, when he saw the great saint in a dream, who told him to go to Bengal and convert to his sect Sayyid Ḥussain Shâh, the king thereof. Then he awoke. He soon fell asleep again and had another dream and was again told to travel to Hindûstân. He accordingly set out and in due time reached Bengal, where he began to work miracles, being especially successful in obtaining many followers at Gorakhpûr. The king heard of these and became his follower. After a while the king sent his minister to the saint asking him to accept his daughter in marriage, saying he had made a vow to give her to him. The saint, however, wanted the girl to be married to his son Sayyid Shâh 'Abdu'l-Ḥayât, then resident in Baghdâd, and in the end they were married in due form.

Soon afterwards Sayyid Shâh Tâju'ddîn left for Baghdâd and put up at Bannûr§ on the way, staying in a *maşjid*, outside

* This would make him out to have existed 300 years at least before the rest of the legend does.

† This genealogy makes out the birth of Shâh Qumês to have been about 1425 A.D. which corresponds fairly with the rest of the tale.

‡ i.e., in Baghdâd, see below.

§ In the Paṭiâlâ State.



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which he tied up his horse. Next day when the people came to say their prayers they objected to the horse being there, as his urine and *excreta* would defile the *masjid*. The saint, however, said that that would never happen, and though it commenced raining and continued to do so for forty days, during which the horse was never moved, he had no calls of nature ! The saint worked many other miracles besides this and many people followed him, but he would not have them for disciples and said he would send his grandson Sayyid Shâh Qumês to them, whom they could follow. He then went away.

Sayyid Shâh 'Abdu'l-Hayât had three sons, *viz.*, Shâh Qumês, Sayyid Shâh Muḥammad Zākirî and Sayyid Shâh 'Abdu'l-'Azîz. One day Muḥammad Zākirî was playing with some boys, who were riding wooden horses, and as he had not one he got on to a wall and made it run about with him. This made his father very angry and he cursed him to die an untimely death, which duly came to pass. Sayyid Shâh 'Abdu'l-'Azîz suffered martyrdom when his mother's brother, Nasîb Shâh, was fighting to extend his dominions.

Shâh Qumês devoted himself to the service of God and was married to the daughter of Nasîb Shâh, but he would not have connection with her. One day while he was praying she came and stood before him and he told her to sit down, but she would not do so, though he repeated the command more than once. At last he cursed her to sink into the earth, which she did at once and was seen no more. When Nasîb Shâh heard of this event he went to the saint and said that his first daughter had met her fate and wanted him to marry another. This made the saint angry and he left for Sâdhaurâ, where he dwelt in the service of God for forty years. He then went on a pilgrimage to Makkâ, after which he dwelt at Baghdâd with his grandfather, who gave him an ewer of water and told him to go away with it and to dwell at that place, where all the water was found to be expended. He accordingly started and found that the ewer was quite dry at Sâdhaurâ, so he took up his abode there under a dried up tree. This immediately became green and under it he lived. This was in



THE LEGEND OF SHÂH QUMÊS.

A.H. 858 (or A.D. 1454.)* Near the tree he prayed that a well might come into existence, and when it did so miraculously, he used the water for drinking and for his ablutions. These miracles made him famous and the chief Qâzî† of the place became his follower along with many other residents. Soon after this the saint went to Pirpûr, which is close by, and there married the daughter of Shekh 'Abdu'l-'Azîz,‡ and then returned to Sâdhaurâ.

At this time (1555 A.D.) the Emperor Humâyûn was making his conquests and among other doings he made prisoners of many of the saint's followers at Sarhind,§ so he went to Humâyûn at Shâhâbâd || and asked him to release them. As the Emperor had heard of the saint's miraculous power he came with his Minister Bairâm Khân¶ and paid his respects to him, and he in his turn prayed that the Emperor might succeed in obtaining the throne of Dehlî. In reward for this the Emperor and his Minister made a vow, that if they should succeed in winning Dehlî, no follower of Shâh Qumês should be again molested, and that the revenues of Sâdhaurâ should be remitted to the saint for the entertainment of *faqîrs*. The Emperor then marched on and conquered Dehlî, and not long afterwards was called away from this world and was succeeded by Jalâlu'ddîn Muḥammad Akbar, (in January 1556).

About this time a child was born to Shâh Qumês, who would not suck in the day time; and it was the daily custom

* This was probably *before* his adventures in Bengal.

† The Muhammadans of Sâdhaurâ say that in the time of Shahâbu'ddîn Ghorî (1174—1206 A.D.) four sects of Sayyids got possession of the town and divided it into four wards (*mahallas*) and that these were called after them Qâzî, Wastî, Abû-halîm, and Siânîâ. To this a fifth was afterwards added called Pirzâdâ, where the descendants of Sayyid Shâh Qumês congregated. Curiously enough their story is that Shâh Qumês came to Sâdhaurâ in 1008 A.H. or 1599 A.D. The 'chief Qâzî' of the text means the leader of the Qâzî *mahalla* of Sâdhaurâ. The Sikhs in their irruptions about 1760 A.D. dispossessed the Sayyids of nearly all their lands and possessions.

‡ A local personage merely.

§ This battle was fought 22nd June 1555.

|| In the Ambâlâ District.

¶ This is the Bairâm Khân, Khân Khânân, who was the great general of Humâyûn and Akbar.



LEGENDS OF THE PANJÂB.

of the saint to visit the graves of those who had suffered martyrdom.* Sayyid 'Abdu'llah,† the saint's brother-in-law, took service under the Emperor Akbar and went to the Dakhan on an expedition. In a battle at Burhânpûr‡ Sayyid 'Adu'llah was captured by the enemy, but called on Shâh Qumês for help, who *immediately* appeared and released him. On another occasion when a barber was shaving the saint he observed that the saint's dress was soaking wet and asked him why. He replied that the ship of a follower named Hâtim Beg had been sunk in the sea and that he had just been to fetch it up and had got wet. He told the barber never to mention this or he would go mad. After a while Hâtim Beg returned from his journey and thanked the saint for his help in the barber's presence. Whereon the barber forgetting the saint's injunction said, "Yes, the holy father told me all about it," and went on to relate the story. As soon as he had finished he went raving mad and to this day his descendants are still born mad! Once a follower named Sayyid 'Alî presented the saint with a philosopher's stone, which the saint at once threw into a river. When asked why he had done so by Sayyid 'Alî and why he had not valued what had been procured with so much trouble, the saint said, "go to the opposite bank and you will find it." His follower did so and found there many such stones.

Akbar once sent for Shâh Qumês to test his miraculous power and the saint accordingly went to Dehlî. When he arrived the Emperor observed a lion in each of the saint's sleeves and became so frightened that he sent him back at once to Sâdhaurâ. Soon after this Shâh Qumês left for Bihâr, where he died. When he was dying he requested his disciples to bury him at Sâdhaurâ, which they did.

* Apparently in Humâyûn's wars.

† Son of the 'Abdu'l-'Aziz, whose daughter Shâh Qumês married.

‡ Burhânpûr was taken by storm for Akbar in 1562.



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CORRESPONDING MEMBER OF THE ETHNOLOGICAL SOCIETY OF PHILADELPHIA,
ASSOCIATE OF THE VICTORIA INSTITUTE, ETC.

NO. XXVII. MARCH 1886.

VOL. III.

BOMBAY :
EDUCATION SOCIETY'S PRESS.

LONDON :
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The Annual Subscription, payable in advance and inclusive of postage, Rs. 20 in India, 36s. in England. Subscriptions paid in India should be sent to the Manager, Education Society's Press, Byulla, Bombay; Subscriptions paid in England should be sent to the Proprietors' Account, Chartered Mercantile Bank, 65 Old Broad Street, London, E.C., intimation being sent at the same time by Post Card to the Manager, Education Society's Press, Bombay.



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| No. XLIX. | Queen Kokilān. |
| No. L. | Rājā Amar Singh of Garh Mertā. |
| No. LI. | Rājā Pirthī Singh of Jodhpūr. |
| No. LII. | A Song about Gurū Guggā. |

The order in which the remaining Legends will appear will be advertised later.



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XLV.

THE PROPERTY OF THE
HOME DEPT.
OF THE GOVERNMENT OF INDIA

SARWAR AND NIR.

AS TOLD BY A CELEBRATED BARD FROM BARAUT IN
THE MERATH DISTRICT.

[I have been unable to find out who the heroes of this legend were in real life. Rājā Ambā of Panā and Satārā, with his wife Amli or Ambali and his sons Sarwar and Nir, after various mishaps, end life happily in Ujjayini, of which place Ambā finally becomes Rājā. Such is the legend and in all probability Ambā is a Rājput hero, and not a Marāthā as the legend would show him to be.]

[The heroes of some of the legends are very difficult to unearth from their historical hiding places, and it is possible that Ambā may yet be tracked down. When I gave the Story of Rājā Dhol, legendarily the son of Nala, I had not traced him out: see Vol. II., p. 276ff. Now, however, I find him duly recorded in Tod's *Rājasthān*, Original Ed., Vol. II., p. 302ff, as a very prominent Rājput hero and founder of the Kachhwāhā State of Amber or Dhundhār. Tod puts his date from local information at 967 A.D. and calls him a descendant,—33rd in the line—of Nala. He records a form of his famous love-tale with Mārōni, daughter of the Rājā of Ajmer. Dhol and Mārwan in Tod are known as Dholā Rāt and Mārōni.]

[Rājā Ambā is a well known name in the Panjāb and connected with the Rasālū legends, having been one of his opponents, and as such had possessions, according to the legends, at Ambakāpi in the Lahore District and at Mānikyālā in the Rāwal Pinḍi District. He is also credited with being the founder of Ambālā. There is a well known verse quoted by Cunningham in his *Ancient Geography of India* and in his *Archæological Survey of India* which runs thus—

*Ambā Kapā pat larāt ;
Kālpī bahin chhurāwan ā.*

This Cunningham has rendered with fair accuracy by

When strife arose 'twixt Amb and Kap,
Their sister Kālpī made it up.

But whether this Rājā Ambā has any connection with the Rājā Ambā of the tale now given I cannot say.]



LEGENDS OF THE PANJÂB.

TEXT.

Qissa Sarwar Nîr.

I.

Ik Ambâ, ik Amlî, ik Sarwar, ik Nîr.
Pûne kê Râjâ hûâ; wahân âyâ ik fakîr.
Ang pe bhabût, makh se nâdh bajâve.
Âyâ bâgh meñ; baith ‘âlakh’ jagâve.
Bistar dîâ lâe, dhare dhîraj man meñ.
Gall bîch parî sîlî; soch kînî man meñ.

II.

Mâlan ne dekhâ; us se aur kînî ardâs :
“Apne man se jo kah, lâûn tere pâs.
Bhojan chhattîs tujhe khâne ko lâûn.
Kar dûn terî khabar Râjâ pe jâûn.
Rânî se bayân kahûn, Phakar, terâ.
Rahnâ hoshiyâr; mân kahnâ merâ.”

TRANSLATION.

The Story of Sarwar and Nîr.

I.

There were Ambâ and Amlî and Sarwar and Nîr.
(Ambâ) was Râjâ of Pânâ, where came a *faqîr*.
With ashes on his body he sounded his conch.
He came into (Ambâ's) garden and called out ‘âlakh.’*
He brought out his bed and began to meditate in his
mind.

His (*faqîr's*) necklace was round his neck as he meditated in his mind.

II.

The Gardener's wife saw him and said :

“I will bring thee thy heart's desire.
I will bring thee the thirty-six kinds of food.†
I will go to the Râjâ (Ambâ) and tell him about thee.
I will tell the Rânî about thee, Faqîr.
Be careful and mark my words.”

* See Vol. I. p. 32.

† i.e., a complete “dinner” from the Native point of view.

III.

Faqîr.

“Mâl mulk kî gham nahîn aur nahîn râj se kâam.
Rât baseñ, din uñh chaleñ; aur baso tumhârâ gâm!
Bastî âbâd raho, Mâlan, terî.
Dhûnî pâñî meñ rahe ichhâ merî.
Râjâ se jâke khabar jaldî karîye.
Ho giâ diyâl, kahâ merâ karîye.”

IV.

Bâghon se mâlan chalî aur ghatâ rahe ghan chhâe.
“Râjâ, tere bâghon meñ jogî utarâ âe.
Khânâ nahîn khâe, nahîn pâñî pîve.
Râjâ, kis taur, kaho jogî jîve?
Râñî, tû chal, abhî darshan karnâ.
Jogî kâ ik khauf nahîn karnâ.”

III.

Faqîr.

“I grieve not for wealth and lands and have no wish for
rule.
I stay the night and go on in the day; and happy be
thy town!
Full be thy town, O Gardener's wife.
All I want is fire and water.
Go to the Râjâ and tell him quickly (of me).
Be kind and do as I tell you.”

IV.

The Gardener's wife left the garden and clouds gathered
in the sky.
(Said she): “Râjâ, a *jogî* hath come into thy garden.
He eats not food and drinks not water.
Râjâ, say, how can the *jogî* live?
Râñî, go at once and visit him.
There is nothing to fear in the *jogî*.”

LEGENDS OF THE PANJÂB.

V.

Râjâ Rânî bhare hîrâ, lâl, jawâhir.
 Khân-pân manjan lie aur kho lâe bhañdâr.
 Khole bhañdâr, lie bhojan sâre.
 Duniyâ ke aur parê wahân se lâre :
 Râjâ Rânî to bâgh bîch meñ âveñ;
 Bhojan ke thâl us ke âge lâveñ.

VI.

Ânand ho bhojan lie, duniyâ nâdh bajâe.
 “Jo mângûû, so lûngâ, kahtâ tumheñ sunâe.
 Man kî ichhâ se mujhe bhojan dînâ ;
 Jab to, Mahârâj, sukhan ham se lînâ.
 Sab kâ sawâl merâ tum se kahnâ,
 Is gun, Mahârâj, terâ bâgh meñ rahnâ.”

V.

The Râjâ and the Rânî collected diamonds, rubies and
 jewels.
 They took food and good things, opening out their
 stores.
 They opened up all their stores of food.
 Many others of the world collected there (as well),
 As the Râjâ and Rânî went into the garden,
 Taking the platters of food to (the *faqlr*).

VI.

He took the food gladly and sounded his conch (saying) :
 “I will take (from thee) what I desire, I tell thee.
 Thou hast brought me food with a sincere heart,
 And, Râjâ, I will tell thee something.
 I will tell thee all the desire
 I had, Râjâ, in coming to thy garden.”

VII.

Râjâ Ambâ.

“Phakar, tum dil kî jo jo apnî bāt,
Jo mângē so tujhe dūn aur bahuterî bāt.
Âdar se baith, abhî khânâ khâo.
Apnâ lo sukhan, pichhe jâo.
Jo jo, Mahârâj, tere dil pe âi,
Main ne bhî ik bāt dil kî pâi.”

VIII.

Faqîr.

“Râjâ, tû sarb ans de, ke sat jâo hâr !
Yo berâ maujdhâr meñ, karnâ is ko pâr.
Is ko jo pâr karo sobhâ terî.
Hovegâ nâm ; mân kahnî merî.
Koî nahîn pâs ; merî jân akeli.
Dijo sat bhâo ; terâ Dâtâ belî !”

VII.

Râjâ Ambâ.

“O Faqîr, whatever is in thy heart,
As thou askest so I will give thee and much besides.
Sit at thy ease and eat thy food.
Fulfil thy desire and then go (hence).
Of what hath come into thy heart, Mahârâj,*
I would find out but one matter.”

VIII.

Faqîr.

“Râjâ, give me every part of thee or lose thy virtue !
My boat is in mid-stream, take it across.
If thou take it across thine will be the reward.
Thou wilt obtain a (good) name ; hearken to my say.
I have no friend and live alone.
Give me freely and God will be thy helper !”

* Form of address used towards *faqîrs*.

LEGENDS OF THE PANJÂB.

IX.

Râjâ Râni bâgh meñ donon karen bichâr.
 “Ke, Râjâ, sarb ans do, ke sat jâo hâr.
 Sat ko mat hâr, mere kanthâ gyâni :
 Denâ is wakt, tujhe kahtî Rânî.
 Mat karo aver is se, abhî denâ :
 Phakar kâ sukhan ik dil kar lenâ.”

X.

Tab Râjâ sarb ans diyâ us phakar ko dân :—
 “Sat kî bândî Lachhmi ; phir milegâ ân.”—
 Râjâ ne dân diyâ, jogî lînâ.
 Jitnâ sarb ans, râj sârâ dînâ.
 Sarwar aur Nîr râkh dil se lâe ;
 Rânî ko râkh lâi ; bachan jogî se pâe.

IX.

The Râjâ and Râni pondered (the matter) together in
 the garden.
 (Said she) ; ‘ Either thou must give every portion,
 Râjâ, or lose thy virtue.
 Lose not thy virtue, my wise husband :
 Give at once, saith thy Queen.
 Make no delay in this, but give at once :
 Fulfil the *faqîr*’s desire with all thy heart.”

X.

Then the Râjâ gave every portion as alms to the *faqîr* :—
 (Saying) : “ Lachhmî* is the slave of virtue and I shall
 meet her again.”—
 The Râjâ gave the alms, which the *jogî* took.
 The Râjâ gave up every portion.
 Sarwar and Nîr, his beloved, he kept,
 And he kept the Rânî, and received the blessings of the
faqîr.

* i.e., wealth personified.

XI.

Râjâ Rânî chal pare, lâ god meñ Nîr.
Sarwar Râjâ ne liâ ; tuk ik bândhî dhîr.
Râj pâṭṭ tiyâg diyâ, mâyâ tiyâgî :
Sat kî shamsher lê Rânî bhâgî !
Us ban ko chhor aur ban meñ âe :
Jo kuchh thâ kand-mûl ban meñ khâe.

XII.

Râjâ Amlî.

“ Râjâ, angiyâ lîjîye, becho sar bâzâr :
Angiyâ us ko dijîye, jo ke ho sâhûkâr.
Angiyâ kâ mol âp dil se kahnâ :
Jo deve dâm, sohî mahârâ lahnâ.
Beṭe ko bhûk lagî, khânâ khilâo.
Jaldî, Mahârâj, abhî bechke lâo.”

XI.

The Râjâ and Rânî went away with Nîr in her lap.
The Râjâ took Sarwar and had patience in his heart.
He gave up rule and honour and wealth,
And the happy Rânî gained the sword of virtue !
They left their own forest and came to another,
And lived on the fruits and roots of the forest.

XII.

Rânî Amlî.

“ Râjâ, take my bodice and sell it in the bâzâr,
Giving the bodice to some merchant.
Fix the price of the bodice in thy heart,
And he that giveth the price is our benefactor.
Thy children are hungry, give them to eat.
Go quickly, Râjâ, sell it and bring (the food).”

XIII.

Angiyâ le Râjâ chalâ, aur karî nek nahîn wâr.
Âge us ko mil gîâ Kuundan Sâhûkâr.
Kundan ko jâke us ne angiyâ dikhâî :
“Bechne kî mauj mere dil par âî.
Angiyâ kâ mol kahûn, is ko lenâ.
Apne râkh pâs, dâm mujh ko denâ !”

XIV.

Râjâ ko biñhlâ liâ aur pûchhan lâgâ bât :
“Rânî chhorî tû Kahân ? Kyûn nahîu lâyâ sâth ?
Lâyâ na sâth ; terî akal mârî !
Kaise tain âj karî dil se niyârî ?
Dhoke meñ âke kahîn mârâ jâve :
Rânî kâ khoj phir nahîn pâve !”

XIII.

The Râjâ took the bodice and made no delay.
Presently he met Kundan the Merchant.
He showed the bodice to Kundan, (and said):
“I have a mind to sell this.
I will tell thee the price of the bodice and thou shouldst
buy it.
Keep it and give me the price !”

XIV.

He made the Râjâ sit down and asked him :
“Where hast left thy Rânî ? Why didst thou not bring her
with thee ?
Thou hast not brought her with thee and hast lost thy
senses !
Why hast thou separated thy heart from her to-day ?
Thou art fallen into a snare and wilt suffer,
When thou shalt find no trace of thy Rânî !”

XV.

Râjâ Ambâ.

“Rânî baithî bar tale, ik Sarwar, ik Nîr.
Mol karo, angiyâ dharo, suno, hamâre bîr.
Das hazâr dâm us ke mujh ko denâ:
Pîchhe se âp merî angiyâ lenâ.
Saudâ sastâ hai, âp mujh se lije.
Mat kare andesh, dâm mujh ko dije.”

XVI.

Us se biṭhâyâ dūkān par apne ghar ko jāe.
Jaldî jākar shahar mein ḍolâ lî khichāe:
Ḍolâ khichwāke pās Rânî ke āyâ.
Angiyâ dikhîlâ diē: “chalo, tujh ko bulāyâ.”
Dole biṭhlâ lîe, Rânî piyārî:
Larke lîe âp karâ ḍolâ jāri.

XV.

Râjâ Ambâ.

“The Rânî was under the banyan tree with Sarwar and
Nîr.
Buy the bodice and listen, my friend.
Thou must pay me 10,000 (rupees) for it,
And then take my bodice.
It is a cheap bargain, so take it from me.
Have no fears and give me the price.”

XVI.

(Kundan) sat (the Râjâ) in the shop and went homewards.
Going quickly into the city he got a litter,
And took the litter to the Rânî.
He showed her the bodice (and said): “(Thy husband)
calls thee, come.”
He sat the lovely Rânî in the litter,
And taking the boys (aside) started off the litter.

LEGENDS OF THE PĀNJĀB.

XVII.

Larkon ko chhorke âyâ Sâhûkâr;
 Jâke apne mandir meñ Rânî dîe utâr.
 Rânî ko utâr pâs Râjâ ke âyâ:
 “Angiyâ kâ mol nahîn ghar pe pâyâ.
 Angiyâ ko leke yehân se ghar ko jânâ.
 Becho kahîn aur ; jâo khâo khânâ.”

XVIII.

Angiyâ le Ambâ chalâ, larkon âyâ pâs:
 “Ammân thârî kit gaî? Suniye ardâs!
 Ammân kâ bhed abhî ham se kahîye.
 Ammân bin, tum kaho, kaise rahîye?
 Sachî bât batlâo, Beṭâ, mujh ko.
 Dil meñ mat râkho, kahâ main ne tum ko.”

XVII.

He left the boys there and the Merchant returned,
 And going to his house put the Rânî down.
 Putting down the Rânî he went to the Râjâ (and
 said :)
 “I could not find the price of thy bodice in my house.
 Take away home thy bodice.
 Sell it somewhere else and live on the proceeds.”

XVIII.

Ambâ took the bodice and came to the boys (and
 said :)
 “Whither hath your mother gone? Hear my words!
 Tell me now all about your mother.
 Say, how shall we live without your mother?
 My sons, tell me the truth.
 Keep back nothing in your hearts, I tell you.”



XIX.

Sarwar Nīr.

“Dolâ âyâ shahar se amman liê biṭhâe.
Ham ko to dhokâ dîâ, giâ badan ghabarâe.
Ham to ghabrâ gae dil se, Pitâ.
Angiyâ dikhlâ dîe, aisâ kîṭâ !
Mâtâ ko ân kahâ: ‘tujh ko bulâyâ.’
Dole biṭhlâke le giâ, pher nâ âyâ.”

XX.

Sun larṭon kî bâṭ ko man meṅ karâ andesh :
“Biptâ kis se sunâiye ? Ân ṭake pardes !
Bhûk piyâs tan meṅ, nahîn khânâ khâyâ !
Kartâ ne dât likhâ, soî pâyâ.
Beṭâ, nahîn âj koî jag meṅ thârâ.
Kâran Bidhnâ ke nahîn metanhârâ.”

XIX.

Sarwar and Nīr.

“A litter came from the city and our mother was seated
in it.
We were deceived and are afraid.
We are afraid in our hearts, Father.
The bodice was shown her and thus was it done !
He said to our mother: ‘(thy husband) calls thee.’
He seated her in the litter and returned not again.”

XX.

Hearing the boys' words he was grieved in his heart :
(And said): “To whom shall I tell my sorrow ? I am
in a strange land !
Hungry and thirsty I have eaten no food !
I have received according to the lines written by God.
My sons, you have no friend in the world to-day.
The will of Fate none can blot out.”

LEGENDS OF THE PANJÂB.

XXI.

Sarwar.

“Mâtâ merî kit gaî ? Mujhe batâo hâl !
 Honî to hoke rahî, ân merî be-kâl.
 Mâtâ se chalke, Pitâ, mujh ko milâo :
 Pichhe se phir âp khânâ khâo.
 Dil pe kuchh aur lâgî mere sansâ !
 Marne kâ taur chalî merî hansâ !”

XXII.

Râjâ Ambâ.

“Ammân mâmâ ke gaî, suno, Sarwar Nîr.
 Ammân tumhen milâ dîn, jo ÷uk bândho dhîr.
 Ammân ke pâs tumhen leke jâûn.
 Mat na ghabarâo, us se tum ko dikhâûn.”
 Kandhe pe biñhâ lîe donoñ bhâî :
 Kâran Dâtâ kâ, nadî âge âî.

XXI.

Sarwar.

“Whither hath my mother gone ? Tell me of her !
 Fate hath come upon us and we suffer unduly.
 Take me to my mother, Father,
 Before thou take thy food.
 More grief than ever is on my heart !
 And my soul is like to die !”

XXII.

Râjâ Ambâ.

“Your mother has gone to her brother, hear me, Sarwar
 and Nîr.
 I will take you to your mother, if you will have patience.
 I will take you to your mother.
 Be not afraid, I will show her to you.”
 He sat the two brothers on his shoulders,
 And by the will of God he came to a river.



XXIII.

Soch kare Râjâ kharâ ; “ kis bidh târûn pār ?
Jo na detâ râj ko gîâ thâ paran ko hâr ! ”
Nîr to biṭhâ diâ, Sarwar lînâ :
Bar gîâ nadî meñ, gawan Râjâ kînâ.
Larke ko pār biṭhâke ultâ âyâ :
Gâh ne garâs lîâ ! Har kî mâyâ !

XXIV.

Chakwâ chakwî kî tarah, ut Sarwar, it Nîr !
Jo Bidhnâ ne likh di, kyâ kare tadbîr ?
Ho gîâ andesh baiṭhe rowan ban meñ :
Mâtâ ko yâd karen apne man meñ :
“ Ham se te bichar gîâ mahârâ pitâ !
Jogî ne zulm barâ ham se kitâ ! ”

XXIII.

The Râjâ stood thinking : “ how shall I cross over ?
Had I not given up my kingdom I should have broken
my word.”
He put down Nîr and took Sarwar :
He went into the water and the Râjâ used his strength.
He put down the boy and came back :
When an alligator seized him ! It was the will of God !

XXIV.

Like *chakwâ* and *chakwî** Sarwar was on this side and
Nîr on that !
What remedy is there against the writing of Fate ?
They sat down and wept in their sorrow in the forest,
Remembering their mother in their hearts, (and said) :
“ Our father too, is separated from us !
Great hath been the *faqîr*'s cruelty to us ! ”

* See Vol. I., p. 125.

LEGENDS OF THE PAÑJÂB.

XXV.

Baṛī fajar dhobī uṭhā denā ghāt pahlāe.
Do larke rowat mile, us ne dekhā âe.
Larḳoñ ko dekh dayā dil pe âi :
Dhobī ne milā dīe donoñ bhāi.
Donoñ ko leke apne ghar pe âyā :
Mukhṛe dūā dīe, khānā khilāyā.

XXVI.

Ik mandir meñ rakh līe donoñ Sarwar Nīr :
Brāhmaṇ kari rasoiāñ, piyāve ṭhaṇḍā nīr.
Paṛhan ko biṭhā dīe donoñ bhāi :
Jo jo sab rīt-bhānt un ko batāi.
Rāj-dharam rīt paṛhe jitnī sārī,
Aur sab kitāb paṛhe niyārī niyārī.

XXV.

In the early morning a washerman was up and
spreading out his clothes.
He found two boys weeping and came to see.
He had pity on the boys in his heart.
And the washerman brought the two boys together.
He took them both to his house,
And washed their faces and gave them food.

XXVI.

He put Sarwar and Nīr into one house,
And a Brāhmaṇ cooked for them and gave them water.*
He taught both the brothers to read,
And taught them all the ways (of society).
He taught them all the ways of royalty,
And made them read all the books one by one.

* So that their caste might not be injured. A *dhobī* is of much lower caste than a Rājput or Chhatrī.

XXVII.

Parhe jo bârâh baras, tak bidiyâ lie anek.
Jitne sab kânûn thî, unhoî ne lînî dekh.
Karne rozgâr chale donoî bhâî;
Chalkar Ujjain Nagar, un ko âi.
Râjâ se kahan lage biptâ sârî;
Chhode gharbâr aur duniyâ-dârî.

XXVIII.

Ujjain kâ Râjâ.

“Kaun des ke gadhpatî? Patâ, kaho, kis des?
Mâtâ thârî kaun hai? Tum kînâ mailâ bhes!
Ham se bayân karo niyârâ niyârâ.
Sachî kaho bât, kyâ hai maksad thârâ?
Apnâ bayân sabhî ham se kahnâ.
Bândho hathiyâr, kushî dil se rahnâ.”

XXVII.

They read for twelve years and became very learned.
They learnt all the rules (of the law).
The two brothers (then) started to obtain a living,
And went to Ujjain City.
They told the Râjâ all their sorrows,
How they had left their home and kingdom.

XXVIII.

The Râjâ of Ujjain.

“Of what country was (your father) lord? Tell me, of
what land?
Who was your mother? You are in dirty clothing!
Tell me the story bit by bit.
Tell me the truth, what is your meaning?
Tell me all your story.
Put on the arms* and remain here at your ease.”

* i.e., as retainers of the Court.

LEGENDS OF THE PANJÂB.

XXIX.

Nîr.

“Ambalî to mâtâ mahârî, Ambâ pitâ bakhân :
Yo Sarwar, main Nîr hûn ; sachî karke jân.
Ham to rozgâr karen dil pe âe.
Dil se lo râkh, raheñ donon bhâî.
Gâh ne girâs lîâ bâbal merâ :
Ammân par jâl ik thag ne gherâ.”

XXX.

Ujjain kâ Râjâ.

“Mahilon kî chaukî karo, jahân merâ ranwâs.
Khabardâr hoke raho, koî nahîñ âve pâs.”
Dîne hathiyâr aur wardî sârî.
Donon ko râkh, hukm kînâ jârê:
“Deorhî ke pâs tumheñ chaukas rahnâ :
Guzre jo hâl sabhî ham se kahnâ.”

XXIX.

Nîr.

“Our mother was Ambalî and our father Ambâ :
This is Sarwar and I am Nîr : know this for truth.
We came here in hopes of a living.
Take us to thy heart and let the two brothers remain
(here).
An alligator seized our father,
And a deceiver carried off our mother by guile.”

XXX.

The Râjâ of Ujjain.

“Be ye guards over my female apartments.*
Be ye careful that no one approaches them.”
He gave them arms and all the clothing (required).
He kept them both and gave them orders :
“Be ye guards over the entrance,
And tell me of all that happens.”

* A responsible position in a Râjâ's palace.

XXXI.

Donon bhâiyâ mahil ke karen rât dinon rakhwâl.
Din soven, naisâ same jâgen bâram-bâr.
Bândhen talwâr, aur pahrâ deven:
Bâki kuchh aur hukm us se leven.
Râjâ ke bahut hûe dil ke piyâre.
Hâzir har wakt, nahîn hoven niyâre.

XXXII.

Jhinwarâyâ nadi par, rok diâ hai jâl.
Gâh phaisâ, woh ânke linâ bâhir nikâl.
Pet ko jo châk karâ aur us kî kâsâ,
Us ke andar se Râjâ Ambâ pâyâ!
Râjâ ke pûs giâ, us ko leke,
Donon kar jor milâ âge leke.

XXXI.

The two brothers kept watch day and night.
In the day they slept and were up at times throughout
the night.
They fastened on swords and kept watch,
And took other orders (from the Râjâ).
The Râjâ was very fond of them in his heart:
They were ever present and never away.

XXXII.

A fisherman came to the river and dammed it with his
net.
An alligator was caught and he took it out.
When he cut open its body and stomach,
He found Râjâ Ambâ in it (alive) !
He took him to the Râjâ (of Ujjain),
And presented him with joined hands.

XXXIII.

Jab Râjâ ne dekhke âpe lâa biṭhâe,
To : “ Bhâiyâ, kis taur se gîâ jal men âe ?
Aisî biptâ parî kyûnkar tujh pe ?
Kis tarah yeh pakar tujh ko lâyâ mujh pe ?
Kahnâ bayân hâl niyârâ niyârâ.
Ban ke taiñ bîch karâ kaise guzârâ ?”

XXXIV.

Râjâ Ambâ.

“ Pûne kâ to janam aur Satârâ pâs.
Pun-dân bahute kare, sab kâran the râs.
Jogî ne mâng lâa mujhe aisâ,
Jitnâ sarb ans dîâ jaisâ taisâ !
Chhorâ sab râj, pât, jitnî mâyâ :
Rânî ko sâth lâa ban men âyâ.”

XXXIII.

When the Râjâ saw (Râjâ Ambâ) he sat him down be-
side him,
(And said) : “ O brother, how camest thou to fall into
the net ?
How came such misfortune to fall upon thee ?
How came he to catch thee and bring thee to me ?
Tell me the story bit by bit.
How didst thou live in the forest ?”

XXXIV.

Râjâ Ambâ.

“ I was born in Pûnâ near Satârâ.
I gave much in alms and was well-to-do.
A *faqîr* came and asked so much of me,
That I gave him every portion of what I had !
I gave up all my kingdom and all my wealth :
And taking my Rânî with me I went into the forest.”

SARWAR AND NÎR.

XXXV.

Rājā Ujjain kâ.

“Rānī terī kit rahī ? Guzrā kaun hawāl* ?
Tū kaise is meñ phānsā, ān marā be-kāl ?
Bhāī aur band taje tain ne sâre.
Ab main kis taur karūn, mere piyāre ?
Man kī jo bāt sabhī ham se kahnā.
Biptā hūi dūr, pās mere rahnā.”

XXXVI.

Rājā Ambā.

“Rānī bāhir biṭhāke main giā Banāras Gām.
Ik Sarwar, ik Nîr thā,—yeh larkon kâ nām.—
Angiyā main pās līe bechan dhāyā ;
Kundan Sāhūkār mere āge āyā.
Angiyā kâ mol kahā main us se.
Sunke itnī, līe us ne mujh se.”

XXXV.

The Rājā of Ujjain.

“Where hath thy Rānī dwelt ? What hath happened to
her ?
How camest thou into such untimely trouble ?
Thou hast left all thy brethren and friends.
What can I do for thee now, my friend ?
Tell me all that is in thy heart.
Thy trouble is over, for thou canst dwell with me.”

XXXVI.

Rājā Ambā.

“I sat my Rānī outside† and went into Banāras City.
Sarwar and Nîr were with her,—these are the names of
our boys.—
I went to sell her bodice,
And met Kundan the Merchant.
I asked him to buy the bodice,
And he took the bodice from me.”

* For *alwāl*.

† i.e., in the forest.

XXXVII.

Râjâ Ambâ.

“Us Rânî ko jâke angiyâ dî dikhâe.
 Larke chhore bâr tale; lâyâ us se biṭhâe.
 Mandir meṁ biṭhâ mujhe angiyâ dînî.
 Rânî ko râkh lîâ, aisî kinî !
 Angiyâ ko leke main pās larkeṁ ko âyâ;
 Rânî kâ khoj kahîn mujh ko pâyâ.”

XXXVIII.

Râjâ Ambâ.

“Leke larkeṁ ko nadî ūpar âyâ :
 Gâh ne girâs lîe merî kâyâ.
 Aisâ to pech parâ mujh pe bhârî :
 Is gun se chhuṭ gaî merî nârî.
 Châhe so âp karo khâtir mere :
 Main ne sab bât tere âge gerê.”

XXXVII.

Râjâ Ambâ.

“He went to the Rânî and showed her the bodice.
 He left the boys under the banyan tree and took her
 away (in a litter).
 He took her to his home and gave me back the bodice.
 Thus it was that he kept the Rânî !
 I came back with the bodice to the boys,
 And could find no trace of the Rânî.”

XXXVIII.

Râjâ Ambâ.

“I brought the boys to the river,
 And an alligator seized my body.
 So great was the heavy trouble upon me,
 That I had lost my wife.
 Do what thou canst for me ;
 I have told thee the whole story.”

XXXIX.

Rājā ne khâtir karî, dil se kinâ mel.
Us ko beṭā kar lâ: yeh Kudrat kâ khel!
Bis baras bît gae us ko, bhâi;
Rājā kî kâl gherî, sir pe âi.
Rājā kâ-maran hûâ, us ne gaddî pâi.
Rājā ko aur same aise âe!

XL.

Rânî se kahne lagâ Kundan Sâhûkâr:
“Bahut dinân tum ko hûe, ab bâso gharbâr.
Bâso gharbâr; karo rahnâ-sahnâ.
Dil kâ tum bayân sabhî ham se kahnâ.
Duniyâ kî rît-bhânt barto sârî:
Baso gharbâr; suno, merî piyârî!”

XXXIX.

The Rājā (of Ujjain) had pity and loved him in his heart.
He adopted him as a son: such is the caprice of (God's)
power!
Twenty years passed over them, my friends,*
When the Rājā (of Ujjain) was encompassed by death.
The Rājā (of Ujjain) died and (Rājā Ambâ) obtained
the throne.
Thus the times changed for Rājā (Ambâ)!

XL.

Said Kundan the Merchant to Rânî (Amlî):
“Many days have passed over thee, live now in my house.
Dwell in my house and live with me.
Tell me all the desire of thy heart.
Fulfil all the customs of the world:†
And dwell in my house; hear, my beloved!”

* Addressed to the audience.

† i.e., let us live as husband and wife.

XLI.

Rânî Amlî.

"Gangâ mujhe nahlâ de, jab bâsûn gharbâr.
Ab to merî dil kâ tujh ko hai ikhtiyâr.
Gangâ de nahlâe, karo khâtir meri:
Phir to main karûngî, jaisi marjî terî.
Ab tû mat der kare, mâno merî.
Terî bhî bât nahîn jâgî pherî."

XLII.

Hâthî, ghore, rath lîe, aur bhare lakhîne mâl.
Rânî baiṭhî rath meñ, dîe wahân se châl.
Jab ke Ujjain Nagar chalke âe,
Tambû dîe tân aur ñere lâe.
Kundan Sâhûkâr chalâ Râjâ ke âyâ:
"Tere darbâr main ne ñerâ lâyâ."

XLI.

Rânî Amlî.

"Let me bathe in the Ganges and then I will dwell in
thy house.
Now hast thou power over my heart.
Have pity on me and let me bathe in the Ganges,
Then will I do as thou desirest.
Make no delay and listen to my words.
Go not thou back upon thy promise."

XLII.

He took elephants and horses and chariots and *lâkhs*
of property.
He sat the Rânî in a litter and started thence.
When he reached Ujjain City,*
He pitched his tents and made a halt.
Kundan the Merchant went to the Râjâ† (Ambâ) (and
said:)

"I have made a halt in thy territories."

* There is confusion in the geography here. Kundan starts from Banâras for the Ganges and has to pass Ujjain!

† Now Râjâ of Ujjain.

XLIII.

Râjâ Ambâ.

“Jo kuchh tere kahan hai ham se de tû khol.
Jo mânge so dîn, tujhe na kuchh letâ mol.
Rahnâ hoshiyâr, âp ñerâ lâo :
Châhe jis taur âp khânâ khâo.
Aur kaho bêt koî apne man kî.
Malke ashnân karo apne tan ke.”

XLIV.

Kundan Sâhûkâr.

“Pahrâ mujh ko dîjîye, lagî andherî rain.
Pîchhe to dukh bahut sahâ, râton pañî na chain.
Gangâ ashnân kâran ham ko jânâ ;
Dân-pun aur karen khânâ-dânâ.
Ham to, Mahârâj, saran tere âe :
Ghar se te mâl bahut bharke lâe.”

XLIII.

Râjâ Ambâ.

“Tell me all that thou hast to say.
I will give thee what thou dost want and take no price
(for it).
Be careful and make thy halt,
And eat thy food at thy ease.
And tell me of any other desires of thy heart.
Bathe and anoint thy body.”

XLIV.

Kundan the Merchant.

“Give me a guard, for the nights are dark.
Hitherto I have had much trouble and no ease at night.
I am going to bathe in the Ganges,
To give alms and much food (to Brâhmans).
I am come, Râjâ, to salute thee,
Bringing many things from my house.”

LEGENDS OF THE PANJÂB.

XLV.

Pahrâ dene bhoj dië ik Sarwar, ik Nîr.
 Tambû kî chaukî dië, ûpar barse nîr.
 Biptâ kî bât kahlen donon bhâi :
 “ Bhâiyâ, kis tarah guzârâ kare mahârî mâi ?
 Bâbal kis des gîâ ? Miltâ nâhin :
 Un kî to phir khabar pâi nâhin.”

XLVI.

Mâtâ ne us wakt hî un kâ sunâ bayân :
 Dâtâ kâ karnâ hûâ ; lene kaiwar pahchân.
 Kaiwaron ko pahchân lâ, tambû phârâ :
 “ Lâkhon kâ mâl gîâ merâ sârâ !”
 Rânî ne kûk dië, shor machâyâ :—
 “ Kis ne yeh chor mere tambû meñ lâyâ ?”

XLV.

He sent Sarwar and Nîr as guards.
 They watched the tents, while the rain fell from above.
 The two brothers began talking over their sorrows :
 (Saying) : “ Brother, what can our mother be doing ?
 Whither hath our father gone ? For we see him not,
 And have had no news again of him.”*

XLVI.

Their mother overheard them talking,
 And by the will of God she recognized the princes.
 She recognized the princes and tore open the tent :
 (Crying out) : “ All my *lâkhs* of property are gone !”
 The Rânî cried out and made a noise :—
 “ Who brought this thief to my tent ?”

* * This is a slip, they had met their father long before this and he was now King of Ujjain.

XLVII.

Râni ne pakarwâ de donon Sarwar Nîr.——
Dekho Râjâ Ambâ kî sudhî hûî takdir!——
Donon giraftar kîye Râjâ pe lâe :
“Mere to chor yeh hî donon bhâî.
Kar de insâf âj merâ, Râjâ :
Sab kâ ik bâr baje milke bâjâ.”

XLVIII.

Râjâ Sabhâ lagâke pûchhan lâgâ bât.
“Kah denâ ham se sabhî kyâ kuchh guzrî rât.
Kitne kâ mâl gîâ terâ, piyârî?”
Râjâ ne soch kare man men bhârî :
“Kar dîngâ insâf tere dil se, bînâ.
Terâ to mâl gîâ, merâ tarphe sînâ.”

XLVII.

The Râni had both Sarwar and Nîr seized.——
Behold the change of fortune to Râjâ Ambâ !*——
They were both seized and brought to Râjâ (Ambâ) :
(Said she) : “These two brothers are the thieves.
Do me justice to-day, Râjâ :
That we may all sound our drums† together.”

XLVIII.

The Râjâ held a Court and began to ask (questions,
saying) :
“Tell me all that hath passed during the night.
How much of thy property hath gone, my friend ?”
The Râjâ was very grieved in his heart ; (said he) :
“I will do thee justice according to thy desire, my friend.
My heart is grieved that thy goods have gone.”

* Addressed to the audience.

† i.e., be happy.

LEGENDS OF THE PANJÂB.

XLIX.

Jab Rânî kahne lagî : “Mâno madan gind!
 Chamkat âven bijlî, jhuk-jhuk barse ind.
 Is ne kahâ Nîr : ‘Suno, Sarwar bhâîyâ,
 Jâne kis des gaî mahârî mâiyâ?’
 Pûton ko pahchân, ros dil pe âyâ.
 Main ne is taur, Râjâ, yeh phail machâyâ.”

L.

Uthke Râjâ Ambâ ne chhâtî se lî lagâe.
 Amlî Ambâ ral mile ; kar dî Râm sahâi.
 Kundan ko hukm diâ : “Phânîsi lâo :
 Leke jallâd is se abhî jâo.
 Yeh to badmâsh badâ, mârâ jâve.
 Kar do bismâr, nahîn jîne pâve.”

XLIX.

Then said the Rânî : “Be careful of the young
 elephant!
 The lightning flashes and the heavy rain is falling.
 Said Nîr : ‘Hear, brother Sarwar,
 Who knows whither our mother hath gone?’
 I recognized my sons and anger was in my heart.*
 So I made all this disturbance, Râjâ.”

L.

Up got Râjâ Ambâ and took her to his breast.
 Amlî and Ambâ met again through the mercy of
 God.
 He gave an order to have Kundan hanged, (saying) :
 “Go and do it at once, fetching the executioners.
 He is a great scoundrel, let him be killed.
 Undo him that he may not live.”

* At her treatment.

LI.

Le jallâd jaldî charhe, phânsî pe diâ charhâe :
Jab Kundan ke gale meñ katwâ diâ lagâe.
Phânsî se târ lâ niche dârâ :
Khainche ik bâr us se gardan mârâ.
Jangal meñ dūr use gerke âe :
Râjâ ko bayân sabhî âke sunâe.

LII.

Rânî utarî mabil meñ, biptâ sab hûi dūr.
Râj pāt sab mil gîâ, baithe rahan hazûr.
Rânî sab dharam-karam leke âi :
Sat ke partâp barî sobhâ pâi.
Kartî ashnân dhyân khânâ khâve.
Rath meñ sawâr hûi Gangâ nahâve.

LI.

They quickly fetched the executioners and put on the
noose :
Then was Kundan strangled by the neck.
They tightened the rope and threw him down,
And pulling at it broke his neck.
They threw (the corpse) far into the wilds,
And came and told all about it to the Râjâ.

LII.

The Rânî dwelt in the palace and all her troubles passed
far away.
Rule and honour and all she gained and dwelt in the
(royal) presence.
The Rânî fulfilled all her obligations,
And obtained great happiness through her virtue.
Bathing and meditating before her food,
Going in a litter she bathe in the Ganges.

LEGENDS OF THE PANJÂB.

LIII.

Râjâ Rânî se kahe : " Biptâ parî upâr.
 Hirâ, lâl, jawâhir kî nahîn koî jâne sâr.
 Rânî, kis taur tû ne khânâ khâyâ ?
 Kahân kahân kê pâni tere pine ko âyâ ?
 Kar de bayân hâl niyârâ niyârâ :
 Biptâ kê hâl kaho ham se sârâ."

LIV.

Rânî Amlî.

" Jis ko Sâin rang diâ kadhî kurang na ho :
 Lâkh bairî sir pe baso, bâl na bingâ ho.
 Jis pe, Mahârâj, khushî hoven Sâin,
 Sat ke partâp nikal wahân se âen.
 Bete bhî phir mile, bâkî sâiyân :
 Dâta ne Âp merî pakarî bânhiyân !"

LIII.

Said the Râjâ to the Rânî : " Great trouble fell upon us.
 None know the value of diamonds and rubies and jewels.*
 Rânî, how didst thou get thy food ?
 How didst thou get water to drink ?
 Tell me about it bit by bit.
 And tell me all the story of thy sorrow."

LIV.

Rânî Amlî.

" Whom God honoureth can never be dishonoured :
 Though a hundred thousand enemies be against him, yet
 a hair of him is not injured.†
 With whom, Râjâ, God is pleased,
 Is saved from them by his virtue.
 I have met my sons and then my husband again,
 For God Himself hath taken me by the arm !"

* But those that lose them : a proverb.

† A proverb.

LV.

Râjâ sunke khush hûe aur man mei bharâ umang.
 Rânî beṭe sab mile, charhâ sawâyâ rang.
 Dâtâ ne râj dîâ, bâkî mâyâ.
 Karam kâ likhâ thâ, soî âge âyâ.
 Jab to khushî se rahan lage Râjâ Rânî.
 Mukh setî kahan lage imrat bânî.

Chalî putalî lôn kî thâ Sindh kî lon!—
 Kishn Lâl Shib Kaiwarjî kah; jawab de kon?

LV.

The Râjâ heard and was pleased and very happy in his heart.
 The Rânî and her sons and all met again and were exceedingly happy.
 God gave them rule and also wealth.
 What Fate had written down came to pass.
 Then the Râjâ and Rânî dwelt in happiness,
 And began saying pleasant things with their lips.

'A doll of salt hath entered into the salt of the ocean!'—*

Say Kishn Lâl and Shib Kaiwar; † 'who shall answer it!'

* A riddle, answering apparently to the English phrase 'a drop in the ocean,' and meaning that the legend is as a drop gone forth into the ocean.

† The authors: see *ante*, page 52.

No. XLVI.

THE LEGEND OF RÂJÂ DHRÛ, AS TOLD BY A CELEBRATED BARD FROM BHARAUT IN THE MERATH DISTRICT.

[The Legend of Dhruva is a favorite one all over Northern India and is based—in its modern forms—on a story repeated in most of the *Purāṇas*. That on which the present seems to be based is found in the *Vishṇu*, *Bhāgavata*, *Padma*, *Agni* and *Nāradya Purāṇas*, and others are in the *Matsya*, *Brahma* and *Vāyu Purāṇas*. It is also to be found in the *Hari Vaṁśa*.]

[The usual classical legend is that Uttānapāda, the son of Manu Swāyambhuva, had two wives, Suruchi and Sūnritā. The former gave birth to Uttama and the latter to Dhruva. Suruchi was determined that her son should succeed to the throne, and to this Sūnritā and Dhruva agreed, the latter declaring he only wanted religious and not worldly honors. He thereupon went through such austerities that Vishṇu raised him to heaven as the pole-star.]

[It will be observed that the present legend differs very much from this—making out that Uttānapāda was King of Ajudhiā and that the worldly Queen was the daughter of a Rājā Mān Pāl of Amrāvati (Amrāotī).]

[There is a well known saying—*Dhrû kî mâ pârî mâ*; *Gopî Chand kî mâ ādhî mâ*: Dhruv's mother was a full mother; Gopî Chand's mother was half a mother :—which arises from the story that Dhruv's mother never tried to dissuade him from completing his austerities, whereas Gopî Chand's mother first persuaded and then dissuaded him. See Vol. II. pp. 1 to 77. This part of the story is, however, only once hinted at in stanza LXII. of the following legend and it is nowhere brought into prominence.]

TEXT.

Qissa Rājâ Dhrû.

I.

Uttānpât Rājâ hûâ Jodhiā meṇ pargās.
Rānî kî sampût nahîn, beṭâ hûâ nirās.

TRANSLATION.

The Story of Rājâ Dhrû.

I.

There was a well-known Rājâ Uttānpât of Ajudhiā.
His Queen was barren and he had no hope of a son.

Ho gâa nirâs, soch kîni bhârî.
Us se har wakt kahî us kî nârî :
“ Râjâ, koî putr nahîn, mandir khâlî :
Sûkhâ gulzâr, pâs nâhîn mâlî.”

II.

Râjâ Uttânpât.

“ Ajjâ sutâ ke khandh men jâm rahe than do :
Kânṭh to sobhâ gai, râkhṭh to dukh ho.
Rânî, hai sauk burî, dil ko jalâve.
Dekhî jis wakt jalat man men âve.
Rânî, tû hukm kare, aur dil se kahnâ :
Lâṭh koî aur khushî hoke rahnâ.”

III.

Pahilî Rânî.

“ Râjâ, biyâh karâiye, main nahîn karûn babâd.
Beṭâ hove mandir men ; gaddî hove âbâd.

He was hopeless and full of sorrow.
To him continually said his queen :
“ Râjâ, we have no son and the palace is (therefore) empty
The garden is dry and hath no gardener.”*

II.

Râjâ Uttânpât.

“ The goat hath but two udders at its waist.
If I cut them off its beauty goes, if I keep them it is in
pain.
Rânî, a co-wife is an evil and burneth the heart.
Thou wilt understand when thy heart burneth.
Rânî, if thou wilt and sayest it from thy heart,
I will bring (home) another (wife) and be at peace.”

III.

First Queen.

“ Râjâ, marry and I will say naught against it.
Let there be a son in the palace to succeed to the throne.

* Figurative language : we have no son.

LEGENDS OF THE PANJÂB.

Rājâ, jo dâdh pût ghar meñ hove,
Nâ rahe andesh, barâ sukh bhar sove.
Betē bin rāj pāt khâlî sārâ :
Is se gun, Mahārāj, bhalâ hove thārâ.”

IV.

Rājâ ne pātî likhî Mân Pâl ke pās :
“Merî mansâ biyâh kî, putr nahîn koî pās.
Betâ nahîn koî pās ; Rânî rove ;
Khânâ nahîn khâî ; nahîn sukh se sove.
Mujh pe hukm diâ Rânî piyârî : —
‘Kîjiye tum biyâh, nasil hove jârî.’”

V.

Pâtî le kâsid chalâ, Amrâwatpûr meñ jâ ;
Rājâ Mân Pâl ko pātî diê dikhâ :
“Dekho, Mahārāj, pās tere lâyâ.
Rastâ hai kathan, dukh main ne pâyâ.

Rājâ, who hath milk* and a son in his house,
Knoweth no sorrow and sleepeth in great comfort.
Without a son rule and honour are empty ;
Therefore, Rājâ, it will be well with thee (to marry).”

IV.

The Rājâ wrote a letter to (Rājâ) Mân Pâl, (saying) :
“I wish to marry as I have no son.
I have no son and my Queen weepeth.
She eateth not her food, nor sleepeth at her ease.
My beloved Queen hath desired me
To marry and beget issue.”

V.

The messenger took the letter and went to Amrâwatpûr,†
And showed the letter to Rājâ Mân Pâl, (saying) :
“Behold, Rājâ, I have brought it thee.
Rough was the way and much trouble I endured.

* i.e., plenty.

† i.e., Amrâotî.

Is kâ jawâb mujhe denâ châhiye.
Pâtî, Mahârâj, khushî hoke lâiye."

VI.

Parwâne ko dekhike khushî hûe Mahârâj :
"Ichhâ pûran ho gai sabbhî, banî sab kâj.
Is meñ nahîn her-pher ; sachî jāno.
Is meñ shak nahîn ; merâ kahnâ māno.
Beṭî hai ik, khushî hoke denî.
Mat kare andesh ; terî pātî lenî."

VII.

Mâgh mahînâ panchamî, rut basant lagî ân.
"Khân-pân man-jan karo, bhar lo sabbhî samân.
Shâdî kâ rân-rang sabbhî karnâ :
Sab tarah samân aur berâ bharnâ."
Râjâ ne sudh likhâ matlab sârâ:—
"Main bhî kisî tarah nahîn us se niyârâ."

Let me have the answer to it.
Accept the letter gladly, Râjâ."

VI.

The Râjâ saw the letter and was glad, (saying) :
"My desire is fulfilled and my ambition satisfied.
There is no evasion in this ; know it for the truth.
There is no doubt in it ; hear my words.
I have a daughter and I give her gladly.
Have no fear ; I accept thy letter."

VII.

It was the fifth of Mâgh* and the spring had begun.
(Said he†) : "Get ready the food and all the necessities.
Make ready the rejoicings for the marriage.
Prepare all the necessities and the supplies."
The Râjâ replied sincerely and fully (to the letter and
said) :—

"I will never be separated from him."

* February-March : say about 20th February. † To his people.

LEGENDS OF THE PANJÂB.

VIII.

Kâsid wahân se chal parâ, Jodhiâpûr men jâe ;
Jo jo kharch barât kâ dîâ sabhî samjhâe :
“Hanske, Mahârâj, meri pâti lîni :
Us ne to bahut merî khâtir kîni.
Rut likhî basant, kahâ : ‘Kâsid, jâo,
Sâjke barât mere dwâre lâo.’”

IX.

Sun, samân Râjâ karâ, gâven mangalchâr.
Hâthî, ghorâ, pâlkî, kîni bâgh bahâr.
Jitnâ gulzâr chaman raushan jârî.
Bâje bajwâe, gît gâven nârî.
Sâjke barât chalî chhatardhârî ;
Hâthî gaj-bâj lîe faujân sârî.

VIII.

The messenger went thence and arrived at Ajudhiâ,
And explained all the preparations for (receiving) the
marriage-procession.*
(Said he) : “Râjâ, he took my letter with gladness,
And was very kind to me.
He wrote that it was the spring time† (and said) : ‘Go,
Messenger,
Bring a great marriage-procession to my doors.’”

IX.

Hearing this the Râjâ made preparations and they sang
songs of rejoicing.
He made a splendid show of elephants and horses and
litters.
He lighted up the whole garden of flowers.‡
The bands played and the women sang songs.
The monarch went forward with a splendid procession,
Taking his elephants and falcons and all his army.

* That Mân Pâl was making. † i.e., the season for marriage.
‡ i.e., made a very fine show.



X.

Kangnâ kare, bândh lâ, baje bâjâ ;
Sâjke barât charhe sundar Râjâ.
Amrâwatpûr jâke ñerâ kinâ ;
Âdar sat kâr bahut bahut kas lînâ.
Tambû tanwâ ñie ñerâ lâe :
Leke sab bast khare hâzir pae.

XI.

Lagan mahûrat sâdhke pherôn kâ kiâ samân.
Râjâ beg bulâ lâ, pañdit karen bakhân.
Agin to parchand kare, sâkhâ gâi.
Pherôn ke wakt sabhî kâmunî âi.
Kanîyân kâ dân karâ, dil se ñinâ.
Phere ñie sâth aur sundar binâ.

X.

He made a marriage-bracelet and fastened it and the
music played,
While the handsome Râjâ advanced with his splendid
procession.
They halted at Amrâwatpûr,
And were received with all courtesy and attention.
They pitched their tents and made their halt,
And servants waited on them with every kind of food.

XI.

Awaiting the favourable moment they prepared for the
marriage.
The Râjâ was quickly called and the priest read the
ceremony.
The (marriage) fire was kindled and their genealogies
read.*
All the maids came to the marriage.
The maiden was given away with gladness.
The marriage was performed with every grace.

* To see that they were not within the forbidden degrees.

LEGENDS OF THE PANJÂB.

XII.

Hâthî, ghore, rath, ghane bhûkan basan âpâr :
Dâs dîe, dâsî dî, aur jhuk kare jawâhr.
Rukhsat karî barât, bidâ sab ko dînî :
Râjâ ne aur barî mintî kînî.
Rânî kâ ñolâ lâ Jodhiâ meñ âe :
Jitnâ parwâr sabhî dekhani âe.

XIII.

Rânî kâ ñolâ lâ, ghar meñ dîâ utâr :
Jitnî pûr kî kâmnî darsan karen kâî nâr.
Mil-mil-ke nârî sabhî gâven bajâven.
Bahû ko biñhlâ aur khânâ khilâven.
Rahse parwâr sabhî niyârâ niyârâ.
Rânî kâ bhâv karâ, jitnâ sârâ.

XII.

Elephants, horses, chariots and jewels in plenty were the dower :

Servants and maids were given and bowed low to them.
Then were all dismissed and the procession sent away,
And the Râjâ showed great humility.

Taking the (new) Queen in a litter he returned to Ajudhiâ,

And all the household came out to see.

XIII.

The (new) Queen's litter was lowered at the palace,
And many of the maids of the town came to look on.
All the women together sang and played.
They sat the bride down and gave her a feast.
All the household rejoiced in groups,
All rejoicing over the (new) Queen.

THE LEGEND OF RÂJÂ DHRÛ.

XIV.

Râjâ âe mandir meñ jab Rânî ke pās :
 “Jo châhîye, so hî karûñ, suno merî ardâs.
 Kanchan ke palang aur swarran jhârî,
 Mahilon ke bîch raho, Rânî piyârî.
 Mukh se ikbâl karo, mujh ko kahná.
 Mat kare andesh, khushî dil se rahná.”

XV.

Dûsrî Rânî.

“Chhînkat hî ñolâ uthâ sir par bolâ kâg.
 Merî saukan mahil meñ ; ñîjo us seduhâg !
 Dîjo duhâg ; yeh hî kahná merâ.
 Is meñ, Mahârâj, bhalâ hove terâ.
 Rânî kâ mahil judâ dil se kîje.
 Itnî, Mahârâj, araz merî lîje.”

XIV.

The Râjâ came to the (new) Queen in the palace (and said) :

“I will do as thou desirest, hear my say.
 A bed of pure gold and an ewer of gold (I will give thee),
 That thou mayest dwell in the palace, my beloved Queen.
 Tell me thy desire with thy lips.
 Be not down-hearted, but dwell at ease.”

XV.

Second Queen.

“As the litter was raised a crow cawed overhead.*
 I have a co-wife in the palace ; make her a widow !
 Make her a widow ; this is my desire.
 Thus will it be well for thee, Râjâ.
 Give the (first) Queen a separate dwelling.
 Hear this my petition, Râjâ.”

* A bad omen.

LEGENDS OF THE PANJÂB.

XVI.

Râjâ Uttânpât.

“ Bhalî karî tain ne ; kahî apne dil kî bât.
Jo jo tere dil pe kar dîn us ke sâth.
Us ko dîn duhâg, karûn khâtir tere.
Mujh se to kahan nahîn jâte phere.”
Sun karkar soch barî Râjâ kînî :——
“ Dâtâ, Tain âj bipat kaisî dînî ?”

XVII.

Barî fajar Râjâ uthâ ; man meñ karâ andesh :—
“ Kaho, kaun se kîjîye, nahîn kuchh âve pesh !”——
Rânî ke pâs gîâ Râjâ bole ;
Apnâ to bhed sabhî dil kâ khole :
“ Tujhe dîn duhâg, aisî dil par merî.
Kartâ kî ank nahîn jâtî pherî.”

XVI.

Râjâ Uttânpât.

“ Well hast thou done, and spoken the wish of thine heart.
I will do to her as thou dost desire.
I will make her a widow and I will cherish thee.
I will not go back upon my promise.”
(But) hearing (the Queen's wish) the Râjâ was in great
trouble, (and said) :
“ O God, what sorrow hast Thou given me this day ?”

XVII.

In the early morn the Râjâ arose and was sorrowful at
heart.
(And said) : “ Tell me, what should I do, I can think of
nothing !”——
The Râjâ went to the (first) Queen and said,
Telling all the secret of his heart :
“ To make thee a widow, this is in my heart.
The decrees of fate cannot be blotted out.”

XVIII.

Pahilî Rânî.

“Badâ barhâ, Mahârâjjî, us Rânî kâ bhâg !
Binâ dosh, Râjâ, mujhe kaise deve duhâg ?
Mere taksîr muâf, Râjâ, kîje.
Kis ke kahne se karam aisâ kîje ?
Mujhe to bahut khushî us kâ ânâ.
Main ne kîâ sabar ; pâs us ke jânâ.”

XIX.

Râjâ Uttânpât.

“Sûhe kushambe sîs se, Rânî, dharo utâr.
Abran pahro râñd ke ; mujhe hûâ gul khâr !
Denâ ik mahil aur tujh ko niyârâ.
Mîthâ jal chhor, pîo pâñî khârâ !
Milegâ rozîna tujhe, Rânî, khânâ :
Bhojan sab dûr kare, jau kâ dâñ !”

XVIII.

First Queen.

“Greatly hath the fortune of the (second) Queen advanced,
my Lord !
How canst thou make me a widow without any fault,
Râjâ ?
Forgive my fault, Râjâ.
Who hath urged thee to do this thing ?
I was pleased that she should come.
I will have patience, if thou go to her.”

XIX.

Râjâ Uttânpât.

“Rânî, take off the red veil* from thy head.
Put on the garb of a widow ; † my rose hath become a
thorn !
I will put thee into a separate dwelling.
Give up sweet water and take to salt !
Food shall be given thee daily, Rânî ;
But give up good food and eat barley grain !”

* The sign of coverture in India.

† A coarse white robe.

LEGENDS OF THE PANJÂB.

XX.

Jab Rājā ke sāmhnē abran dharī utār :
 “Yehān merā koī nahīn. Kyā kare, Kartār ?
 Bhāī aur band nahīn koī merā.
 Saukan be-īmān, bhalā hove terā !
 Terā kyā dōsh ? Burī kismat merī !
 Dātā kī dāt nahīn jātī pherī.”

XXI.

Phuṭe-tuṭe mandir meī Rānī dīe bhijwā :
 Phuṭe purāne bistar de, jāu khāne ko kahā.
 Rānī ko duhāg dīā Rājā āyā ;
 Rānī se araz kare : “Ab sukh pāyā !”
 Rājā ne aur bāt mukh se bolī :
 Jo kuchh parde kī bāt, soī mukh se kholī.

XX.

Then she took off her clothes before the Rājā (and said) :
 “I have no friend here. O my Creator, what hast thou
 done (for me) ?
 I have no relatives and friends here.
 Faithless co-wife, may it be well with thee !*
 What is thy fault (in this) ? It is my evil fate !
 The lines of God cannot be blotted out.”

XXI.

He sent the (first) Queen to a broken-down dwelling,
 Gave an old and worn out bed and ordered barley for
 her food.
 Making the (first) Queen a widow the Rājā came
 And said to the (second) Queen : “Be happy now !”
 And the Rājā said other things with his lips,
 Telling all the hidden secrets of his heart.

* Ironical.

THE LEGEND OF RÂJÂ DHŖŨ.

XXII.

Mâs das bîte jabhî khelan chalâ shikâr.
Bau men to ghoṛâ diâ aur liâ mîrg ko mâr.
Mîrg ko uthâ liâ, ultâ âyâ :
Rânî jo duhâgan thî, us ke derâ lâyâ.
Rânî ke pâs rahâ, khânâ khâyâ.
Us ko to garb rahâ ;—Har kî mâyâ !

XXIII.

Barî fajar Râjâ uthâ, âyâ Rânî ke pâs.
Dil se lâe khushî kare, kîyâ rain ko bâs.
Us ko bhî garb rahâ ;—Kudrat Terî !
Rânî ne boli, ik us par geri :
“ Kal kî râṭ kahân baithe, Râjâ ?
Bolne se aur lagî mujh ko lâjâ.”

XXII.

After ten months had passed (the Râjâ) went a-hunting.
He took his horse into the woods and slew a deer.
He took up the deer and returned,
And stopped at the house where the widowed (first)
Queen was.
He stayed with her and ate his dinner.
She became pregnant, by the will of God !

XXIII.

In the early morning the Râjâ arose and came to the
(second) Queen.
He took her to his heart and was happy and remained
the night.
She too became pregnant, by the will of God !
Said the (second) Queen, asking (suspicious) questions :
“ Where didst thou pass yesternight, Râjâ ?
I am ashamed to say more.”



LEGENDS OF THE PANJÂB.

XXIV.

Râjâ Uttânpât.

“Kheine shikâr gae, Rânî, ban men.
Pichhe kî nahîn rahî koi man men.
Khelton sbikâr rain âpar âi.
Rahne ko ik katî ban men pâi.
Hote parbhât pâs âyâ tere.
Na-hakk men tû yânhîn bolî gerî.”

XXV.

Utar gaî nau mâs jâb laṛkâ upjâ ik.
Saukan ko khabarân hûi, hûâ kalijâ chhek.
Man men to fikar kîyâ, sunkâ mânî.
Sunke yeh bât soch kînî Rânî:
“Bâp binâ pût, kaho, kaise hove ?
Sun pâve kanth, lâj us kî hove !”

XXIV.

Râjâ Uttânpât.

“I went hunting in the forest, Rânî.
I had no other thought in my heart.
I was overtaken by the night while hunting,
And had to stay in a hut in the forest.
As soon as it was dawn I came to thee.
Thou art thus suspicious of me without cause.”

XXV.

When nine months had passed a son was born (to the
first Queen).
When her co-wife heard of it her heart was jealous.
She was distressed in her mind through jealousy.
Jealously thus thought the (second) Queen :
“Tell me, how shall there be a son without a father ?
When my husband hears of it he will feel disgraced !”

XXVI.

Rânî ke bâje bajen; upje pût sapût:—
Jis ghar aise putr hoñ kabhî na uljhe sût!—
Rânî ke bâr bajen naubat-khâne.
Dekhen sab nagar, gae mulkon jāne.
Us kâ to mahil kiyâ Râjâ niyârâ.
Kaise shahzâdâ hûâ dil kâ piyârâ!

XXVII.

Dûsrî Rânî.

“Us saukan ke mahil men rahe deo ke dant?
Râjâ, tere dil kâ mujhe na pāve ant.
Pāve nahîn ant; hûâ achraj bhârî.
Rânî ne lâj terî kaisî târî?
Leke talwâr sâf gardan mârô:
Kiyâ, to dariyâe pâr us ko târo.”

XXVI.

Drums were beaten for the (second) Queen, for a true
son was born to her:
Who hath such a son in his house shall ever prosper!—
The drums were beaten at the (second) Queen's door.
All the city came to see and the world heard of it.
The Râjâ gave her a separate palace.
And how dear to his heart became the prince!

XXVII.

Second Queen.

“Doth a devil or demon dwell in my co-wife's house?
Râjâ, I have not fathomed thy heart.
I cannot fathom it; it is a mystery to me.
How did the (first) Queen dare to disgrace thee?
Take a sword and cut off her head:
And then take her over the waters.”

LEGENDS OF THE PANJÂB.

XXVIII.

Râjâ Uttânpât.

“Rânî, dhîrat dharîye, mat na kare andesh.
 Rakhnâ us ko hai nahîn, pahunchâûn pardes.
 Jo jo tainî bêt kahî dil par mere;
 Jitne tainî bol kahî, sachî terî.
 Kar dîngâ jatan, âp khânâ khâo.
 Mat karo andesh, râm* talabî pào.”

XXIX.

Us ke bhî larîkâ hûâ, bâje bajen âpâr.
 Dân diâ, sobhâ kare, harkhe bâram bâr.
 Râjâ kî bahut khushî man men hove:
 Mukte motî ke thâl bhar bhar bove.
 “Khâne ko dân-pân, bâkî mewâ:
 Dâtâ ne pâr kiyâ merâ khewâ!”

XXVIII.

Râjâ Uttânpât.

“Rânî, have patience and be not distressed.
 I will not keep her, but will send her abroad.
 What thou hast said is on my heart;
 What thou hast said is true.
 I will make some plan,† so do thou eat thy food.
 Be not distressed and take thy needful rest.”

XXIX.

(The second Queen) too had a son and much music was
 played.
 Alms were given, and there were rejoicings everywhere.
 The Râjâ was very pleased in his heart:
 And gave‡ away many platters of pearls, (saying):
 “Riches had I in plenty, I but wanted fruit:§
 God hath made my boat to cross over!”||

* For ârâm. † To get rid of the first Queen.
 ‡ Lit., sowed. § i.e., a son. || i.e., given me my desire.

XXX.

Pānch baras ke umar meñ Dhrû ne bolî bol :
 “Mâtâ, merî bāp ki bâtāñ mukh se bol.
 Mâtâ, yeh bāt sabhî ham se kahnâ.
 Kis bidh se âke hûâ terâ rahnâ ?
 Khânâ kis taur mile ham ko, Mâtâ ?
 Aisâ to dukh sahâ nahîn jâtâ !”

XXXI.

Pahilî Rânî.

“Beṭâ, tere pitâ ne bahut kare anrit.
 Binâ dos mujh ko tajâ ; ho, Beṭâ, be-prît.
 Ham se be-prît hûâ bâbal terâ.
 Us ghar mat jâ : mân kahnâ merâ.
 Saukan kî sîkh sunî Râjâ us se :
 Râjâ is taur hûâ ham se ghusse !”

XXX.

When Dhrû* was five years old he said :
 “Mother, tell me all about my father.
 Mother, tell me all about him.
 How camest thou to dwell here ?
 How do we get our living, Mother ?
 Such trouble as this is intolerable !”

XXXI.

First Queen.

“My son, thy father did a great injustice.
 He discarded me without a fault, and became unloving,
 my son.
 Thy father became unloving to me.
 Go not to his house : mark my words.
 The Râjâ listened to the teaching of my co-wife,
 And so the Râjâ became angry with me !”

* Dhrû was the son of the first and discarded Queen.

XXXII.

Us wakt sunke, gîâ jhukke karî jawâhr.
 Gîâ pitâ ke takht par, lagî nek nahîn bâr.
 Râjâ ko prît hûî, chhâtî se lâyâ.
 Dûsrâ woh aur apne pâs biñhâyâ.
 Donoñ se piyâr kare Râjâ aisâ,
 Chand kâ chakor kare ur-ur jaisâ.

XXXIII.

Dhrû.

“Ik nagar, do chhatarpatî aur ûpar chhatarphirân :
 Main tujh se pûchhûn, Pitâ, kis bidh râj karân ?
 Mâli lâve bâgh, per sab man meñ mâne :
 Jude jude pahchân, bel birwe kî jâne.
Un ko bhojan diñ, ham ko jau kâ dâñ !
Un ko sejâ ratan, ham ko phûs purânâ !”

XXXII.

As soon as he heard this he went (to his father) and saluted him.

He went up to his father's throne without any hesitation.
 The Râjâ loved him and took him to his heart.
 He took his other (son) too and sat him down beside him.

And the Râjâ fondled them both,
 As the partridge* flieth to the moon.

XXXIII.

Dhrû.

“One city and two kings and both would rule :
 I ask thee, Father, how shall they both rule ?
 The gardener maketh a garden and knoweth every tree.
 He knoweth all apart, shoot and branch.
They have good food, we have barley grain !
They have jewelled couches, we have old straw !”†

* See Vol. II. p. 257.

† *They are the second Queen and her son : we are the first Queen and her son, Dhrû.*

XXXIV.

Râjâ ke dil pe charhî, sun bete kî bât :
Bahut piyâr karne lagâ us larke ke sâth.
Tab woh Rânî â gai, kahîn milî nahîn bât.
Barî soch dil meñ hûî, kâmpañ lagâ gât.
Râjâ ko haul hûî iko bârî :
“Kis bidh se âj rahe izzat mahârî?”

XXXV.

Us larke ko dekhke jalne lagâ gât.
Nîche gerâ takht se, ûpar mârâ hâth.
Ûpar hâth diâ : “Phir mat âiye !
Jau kâ, nirbhâg, jâke khânâ khâiye !”
Râjâ se kahan lagî hoke ghusse :
“Is ko nâ châhe, kahâ mainî ne tujh se !”

XXXIV.

When the Râjâ heard his son's words, they sank into his
mind.
And he loved the boy very much.
Then the (second) Queen would have nought to do with
him.
He was distressed at heart and began to tremble.
The Râjâ too was altogether distressed (saying) :
“How shall honor remain to me to-day?”

XXXV.

When (the second Queen) saw the boy her heart began
to burn.
She threw him down off the throne and struck him.
She struck him (and said) : “Come no more !
Go, wretch, and eat thy barley grain !”
And then in wrath she said to the Râjâ :
“I desire him not, I say to thee !”

LEGENDS OF THE PANJÂB.

XXXVI.

Rājā Uttānpāt.

“Jis din gîā shikar ko, Rānī, kahūn sunā,
 Us din us ke mahil meñ us gun utarā jā.
 Utarā main jāe, wahīn khānā khāyā;
 Hote hī parbhāt pās tere āyā.
 Is tarah yeh putr hūā, main ne batāī.
 Â beṭā pās, dayā mujh ko āī.”

XXXVII.

Dūsri Rānī.

“Us saukan ke mahil meñ jis din upjā pāt,
 Merā terā āj se is gun bigarā sūt.
 Jab tū mukar gîā ham se bolā;
 Apnā nahīn bhed koī dil kā kholā.
 Merā taiñ, kanth, nahīn mānā kahnā:
 Ab to, Mahārāj, hūā mushkil rahnā!”

XXXVI.

Rājā Uttānpāt.

“I tell thee, Rānī, that on the day I went a-hunting,
 I stayed at the house (of the first Queen).
 I stayed there and ate my food,
 And at the dawn I came to thee.
 Thus was this son born, I tell thee.
 My son came to me and I had pity on him.”

XXXVII.

Second Queen.

“From the day a son was born in my co-wife's house
 There hath been estrangement betwixt me and thee.
 Then didst thou tell me an untruth,
 And did not tell me the secrets of thy heart.
 Thou didst not hearken to my say, my husband,
 And now, my Lord, it is hard for me to stay!”



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KANDY, CEYLON.

Annual Subscription in Advance, exclusive of Postage, Rs. 6, or 12s.

* * * All communications to be addressed to the Editors,
Trindomale Street, Kandy, Ceylon.



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THE LEGENDS OF THE PANJAB.

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THE ANTHROPOLOGICAL INSTITUTE, THE ASIATIC SOCIETY OF BENGAL, ETC.,
CORRESPONDING MEMBER OF THE NUMISMATIC SOCIETY OF PHILADELPHIA,
ASSOCIATE OF THE VICTORIA INSTITUTE, ETC.

No. XXVIII. APRIL 1886.

VOL. III.

BOMBAY:
Education Society's Press,

LONDON:
TREDNER & Co.

Price One Rupee.



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The Annual Subscription, payable in advance and inclusive of postage, Rs. 20 in India, 36s. in England. Subscriptions paid in India should be sent to the Manager, Education Society's Press, Byculla, Bombay; Subscriptions paid in England should be sent to the Proprietors' Account, Chartered Mercantile Bank, 55 Old Broad Street, London, E.C., intimation being sent at the same time by Post Card to the Manager, Education Society's Press, Bombay.



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| No. LI. | Rājā Pirthī Singh of Jodhpūr. |
| No. LII. | A Song about Gurū Guggā. |

The order in which the remaining Legends will appear will be advertised later.



XXXVIII.

Dhrû.

“Main pahunchâ thâ takht par, aur kiya pitâ ne piyâr.
Ghussâ mân mâtâ uñhî, diâ takht se dâr.
Mujh ko dâr aur taktâ bolî :
Dekhî anrit, merî kâya dolî.
Rahnâ kâ dharam nahiñ, Mâtâ, merâ.
Is meñ nahiñ dosh koî, Mâtâ, terâ.”

XXXIX.

Pahilî Rânî.

“Beṭâ, mukh se bolo Râm ; jagat kâ Kartâ soî.
Likh ank Kartâr bhâvegâ jag meñ soî.
Un ke mîṭhe bâchan kokilâ birhe râgâ :
Hamare bachan khaṭor, tark jyûñ bolat kâgâ !
Jis ghar bâdhe pâp, phûl phal aisâ âve ;
Ast bhân ho jâe, tabar upar ko chhâve !”

XXXVIII.

*Dhrû.**

“I went to the throne and my father was kind.
My (step-)mother came in wrath and threw me from
the throne.
She threw me down and spake harshly,
And at her injustice my body trembled.
It is not right for me to stay, Mother.
In this there is no fault of thine, Mother.”

XXXIX.

First Queen.

“My son, call on God with thy lips ; he is the Creator of
the world.
The decrees of the Creator must be fulfilled in the world.
(The second Queen's) words are as sweet (to the Râjâ)
as the song of the cuckoo and peacock :
My words are as harsh as the caw of a crow !
In whose house sin prevails its fruit will be obtained ;
Sunlight will desert it and darkness cover it up !”

* Speaking to his mother.

LEGENDS OF THE PANJÂB.

XL.

Dhrû.

"Merâ pitâ to bebak meñ barat rahâ anrît.
Pârâ, pâñî, istrî : kabhî na pâ le prît."
Sat âsan kar lââ, sail kar jag meñ ðole.
Kisî tarah koî kahô, âp mukh se nahîn bole.
Baithâ âsan lâe surt jin sodhî lâi.
Nahîn koî dekhe aur, iktâ aisi pâi.

XLI.

Sone se kundan hûâ aur palat gai sab sâr.
Tinoñ us kî miñ gai, mâr, dhâr, talwâr.
Larke âe pâs, bhed kuchh dil kâ khole :
"Tû hamâre sâth kheltâ nis din ðole :
Ab ho baithâ mûñ, âp mukh se nahîn bole.
Rît-bhânt gai chhûñ, iktâ sat ko tole."

XL.

Dhrû.

"My father hath been duped into doing injustice.
Mercury, water and woman should never be beloved."*
He became a *jogî* † and wandered over the earth.
However much one spake to him he spake not with his
lips. ‡
He sat in his (*jogî's*) seat with a pure heart.
None else saw him, so secret was he.

XLI.

From gold he became pure gold and changed all his
nature.
He conquered the three (vices), murder, robbery and
violence.
His playmates came to him and spoke their mind :
"Thou didst play with us day and night,
And now thou sittest dumb and speakest not with thy
lips.
Thou hast lost thy (old) ways and hast taken to piety."

* This line is a proverb. † *Lit.*, took the seat of virtue.

‡ i.e., he was under a vow of silence.



THE LEGEND OF RÂJÂ DHRÛ.

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XLII.

Sat kâ âsan lâ diâ, aur machâ nagar mein shor.
Ik bâr parjâ chalî, jaisî chand chakor.
Sun-sun-kar nagar gâa jitnâ sârâ :
Râjâ kâ pût hûa sab se niyârâ.
Râjâ se kahe duniyâ jâke ;
Bole ik bâr pâs us ke âke.

XLIII.

Sunkar un ke bachan ko Râjâ bolâ yûn :
" Us larke se jâ kaho, jo mângê so dûn.
Mângê so dûn mâl jitnâ sârâ.
Rakhtâ nahîn kapût ; woh hai merâ piyârâ.
Kah do samjhâe abhî us se jâke :—
' Baiṭho is wakt gharon apne âke.' "

XLII.

He became a *jogî** and it was noised in the city.
And the people all went together (to see him) as a
partridge to the moon.†
All the city went when they heard
That the Râjâ's son had separated himself from all (the
world).
The crowd went to the Râjâ and spake ;
Speaking all together they came to him.

XLIII.

When the Râjâ heard their say he spake thus :
" Go and tell the boy I will give him what he asketh.
If he ask for all my goods I will give them.
I hold him to be no bastard ; he is dear to me.
Go and tell him at once,
That he should go at once to his house."

* See above, Stanza XL.

† See above, Stanza XXXII.

LEGENDS OF THE PANJÂB.

XLIV.

Rājā ne agyā dī aur sunkē chalā dīwān;
Us larke se ānke karne lagā bayān :
“Tere pitā ne tujhe pās bulāyā.
Le to sab khān-pān, chahīye māyā.
Mere tum sāth chalo, abhī āo :
Chāhīye jo bast, sabhī us se pāo.”

XLV.

Dhrū.

“Jo sandāsī loh kī, kabhī pānī, kabhī āg,
Aise jīwan maran mein phanse raheñ nirbhāg.
Mujh kō kuchh māl darb nahīn chāhīye :
Maiñ to ik rang hūā. Us se kāhīye :
Mānūñ nahīn ik koī terā kahnā.
Duniyā maiñ tark kare, ban mein rahnā.”

XLIV.

The Rājā gave the order, the minister heard it and went,
And coming to the boy said to him :
“Thy father calleth thee.
Take thy fill of food and, if thou desirest, wealth.
Come with me and come now,
And obtain from him all thy desire.”

XLV.

Dhrū.

“As a blacksmith's pincers are sometimes in water and
sometimes in fire.
So are the unfortunate encompassed by life and death.
I have no need of wealth,
I have become of one hue.* Say to him, that
I will not heed a word of his.
I have given up the world and will dwell in the forest.”

* i.e., one given up entirely to meditation.

XLVI.

Tab dîwân wabân se chalâ, sunke us kê gyân.
Râjâ se kahne lagâ : “ Us se na apne jân.
Apnâ mat jân putr, Râjâ merâ.
Duniyâ dî chhor kare ban men derâ.
Dil pe koî nahîñ rahe us ke sankâ ;
Swarran kî chhor dîe terî Lankâ.”

XLVII.

Itñi sun Râjâ chale aur chalâ nagar sab sâth.
Putr lâ tab god men aur pûchhan lâgâ bât :
“ Mângo kuchh aur, jaisî mansâ terî.
Itñi ardâs suno, Betâ, merî :—
Râj, pâṭ, mâl, mulk tujh ko châhiye,
Gaddî, sarb ans, aur mujh se lâiye.”

XLVI.

Then the minister left him, hearing his wisdom.
He said to the Râjâ : “ Hold him not to be thine.
Hold him not to be thy son, my King.
He hath left the world and dwelleth in the woods.
He hath no doubt in his heart,
And hath given up thy golden Lankâ.”*

XLVII.

Hearing this the Râjâ went and with him went all the
city.
He took his son into his lap and said :
“ Tell me more of thy desire.
Hear this much from me, my son :—
If thou desire rule and goods and lands,
And throne and all my portion, take them from me.”

* Lankâ was, in the *Râmâyana*, the dwelling of Râvâṇa and is now the conventional home of all wealth.

LEGENDS OF THE PANJÂB.

XLVIII.

Dhrû.

“Rît rît asthân sabbî raîyat ko dîe :
Jahân koî bas gîâ chhîn us se nahîn lîe.
Jo Râjâ kî parjâ sabhan ko apnâ kîje :
Jaisâ kisî kâ bhâg, bant waisâ hî dîje.
Jis ghar barhe dharam, dayâ sabbî us ghar âve :
Ude bhân ho jâe, tabar dekhat mit jâve.”

XLIX.

Râjâ Uttânpât.

“Sut bhâgî ho jâe pitâ ko aisâ châhîye,
Râj, pât, dhan, mâl, sabbî us ko de dîe.
Jo andhâ ho jâe, jot kar us ko dikhâve.
Abhî dân kâ pun, ant us kâ nahîn âve.
Ab chalîye ghar baith, mân tû kahnî merî.
Aur kahan kuchh kaho, rahe ab ichhâ terî.”

XLVIII.

Dhrû.

“Every subject should be given his right :
Where a man hath settled he should not be taken
thence.
A Râjâ should make his subjects his own
And give to each according to his deserts.
To the house where right dwelleth the attachment of all
is attracted:
There is sunlight and darkness fleeth thence.”

XLIX.

Râjâ Uttânpât.

“When a father hath a duteous son it behoveth him
To give him all his rule and honour and wealth.
Give the blind man sight, that he may see.*
Thus shalt thou win the reward of profuse charity.
Come home now and hear my words.
Tell me moreover what of thy desire remaineth.”

* Put me in the right way.

L.

Dhrû.

“Jaun jaun lohâ kutê agin meñ, dhar dhar tâve,
Man kê rah jâgâ ser, mol meñ bahut bikâve.
Jab lohâ tap jâ hâth nahîn lâwat koî :
Jab tap namrat ho jâge sab parmat khoî.
Jaisâ pâni ik sabhî belan meñ âve,
Jaisî jis kê zât, so waisâ ho jâve.”

LI.

Beṭe ne mânî nahîn us Râjâ kê bâṭ.
Bidâ pâe Râjâ chale aur liâ nagar sab sâth.
Lînâ sab sâth nagar pûr meñ âyâ :
Us kê kuchh bhed nahîn Râjâ ko pâyâ.
Gaddî pe baiṭh hukm kînâ jârî :—
“Apne sab dhâm jâo duniyâ sârî.”

L.

Dhrû.

“When the iron is beaten and burnt in the fire,
A *man* of it becomes a *ser*,* but is sold for much.
When the iron is hot none can touch it :
When it loseth its heat it loseth its value.
The water put into the pitchers is all one water,
But it becomes as the caste (of the owner).”†

LI.

His son would not hearken to the Râjâ's words.
Taking his leave the Râjâ went and took all the city
with him.
Taking all the people with him he reached the town,
And the Râjâ learned nothing of his (son's) secrets.
Sitting on his throne he gave an order,
That all the people should return to their homes.

* A *man* is 80 lbs. : a *ser* is 2 lbs.

† A high caste Hindû will not use the water of one of lower caste.

LEGENDS OF THE PANJÂB.

LII.

Us jage ko chhor gahre ban men jâe :
 Singh, siyâl, mirgân phiren, betâ âsan lâe.
 Âsan ko lâke sûrat Har se lâge.
 Ban men koî pâs nahîn us kê bâgî.
 Us ne sab dūr kare kâyâ mâyâ.
 Darse nahîn aur, dhyân aisâ lâyâ !

LIII.

Nârad Mun ban men milâ, rastâ dâ batâe :
 “Woh Dâtâ tujh ko mile, mat man men ghabarâe !
 Gîdar aur singh siyâl ban men dolen :
 Kandhe pe pair dharen aur mukh se bolen !
 Biptâ ik bâr sabhî aisî deven :
 Chont-chont mâs terâ mukh men leven !”

LII.

Leaving that place (Dhrû) went into a thick forest,
 Where were tigers and jackals and deer, and there the
 boy took his seat.
 Taking his seat he meditated on God.
 No friend came near him in the forest.
 He put away body and wealth far from him.*
 So did he meditate that he could not see !

LIII.

Nârad, the Munî† met him in the forest and showed him
 the way, (saying) :
 “God will meet thee, be not afraid in thy heart !
 Jackals and tigers wander in this forest
 And will put their paws on thy shoulders and roar !
 They will all worry thee together,
 Tearing thy flesh with their mouths !”

* i.e., became separated from the world.

† See Vol. II. p. 222.

LIV.

Nârad Mun.

“Âsan padam lagâke mûl band ko bândh ;
Mîr dînd sîdhâ karo, aur surt gagan ko sândh !”
Bistar koî pās nahîn, kâyâ nangî :
Ab to koî nahîn rahâ sâhî sangî.
Kûd kûd sher parēn ūpar âke :
Rakhtâ nahîn ; dhyan aisâ lâke !

LV.

Jab woh sâbit ho gâa mile Âp Bhagwân :
Assî hazâr saniyâ dîe aur pharḡkan khare nishân.
Gaddî sab saump dîe ban meñ, piyâre,
Sâbâ chau taraf khare niyâre niyâre.
Ran ke jo bîch baje mâro tûrâ :
Baktar pahrâ dîe sunke pûrâ.

LIV.

Nârad, the Munî.

“Sit cross-legged and gird up thy loins.
Sit straight upright and fix thy gaze above !”
He had no bed and his body was naked,
And had no companion with him.
The tigers leapt upon him,
But prevented him not : such was his meditation !

LV.

When it was completed he met God Himself,
Who gave him 80,000 followers and banners to wave.*
He gave him the rule of the whole forest, my friends,
And lieutenants on every side.
Drums of war were beaten in the field,
And the turban (of war) was duly bound upon him.

* Addressed to the audience.

LEGENDS OF THE PANJÂB.

LVI.

Hâthî biṭhlâ dîâ Dhrû ko Apne hâth.
 Âyâ apne nagar meñ lîe fauj sab sâth.
 Utare haiñ fauj sabhî pûr meñ âke,
 Sun sun log bhâge, achraj khâke.
 Râjâ ko khabar karî sab ne jâke :
 “Sunîyo, Mahârâj, kân nîchhe lâke !”

LVII.

Nagar ke Log.

“Dushmân tere râj meñ ûpar garjâ âe !”
 Sab nagar kampe kha:â, badan gae tahrâe.
 Jaisî ik kâlî ghatâ ûpar âî.
 Bhâgen kis taraf ? Jagâ nahîñ pâl !
 “Jagaṭ kâ sawâl âp sunîyo, Râjâ ;
 Is jangal ke bîch bâjen mârû bâjâ !”

LVI.

(God) sat Dhrû on an elephant with His own hands.
 He came to the city with all his forces.
 All the army came into the city,
 And the people hearing it fled astonished.
 They all went and told the news to the Râjâ, (saying) :
 “Hear, my Lord, with attentive ear !”

LVII.

The People of the City.

“An enemy hath come roaring into thy land !”
 All the city was taken with a trembling.
 It was as it were a dark cloud covering them.
 Whither should they fly ? There was no place (to go to) !
 (Said they) : “Râjâ, hear the cry of the world ;
 They are beating the drum of death in the forest !”

LVIII.

Râjâ Uttânpat.

"Larṇe kî satiyâ nahîn, aisâ guzrâ hâl !"
Jab to Râjâ gale men lâ kubârâ dâl.
Kanchan muktâ ke bhare Râjâ borî :
Hâthî gaj bâj lie, do kar jorê.
Le karke bhiṇṇ nirp âge âyâ :
Dekhâ balwân fikar man men khâyâ.

LIX.

Dekh pitâ kî sūrat ko gaddî dînî tiyâg.
Mundhâ charnoî men parâ : "Barâ tumhârâ bhâg !
Main to, Mahârâj, putr hongâ terâ !
Mâne mat khauf ab to, Râjâ, merâ !
Main to, Mahârâj, saran terî âyâ.
Mâusî ke kâran main ne ohdâ pâyâ !"

LVIII.

Râjâ Uttânpat.

"I have become unable to fight !"
Then the Râjâ hung an axe round his neck.
The Râjâ filled a tray with gold,
And taking elephants and falcons he went with hands
joined (in supplication).
Taking presents the king went on,
And seeing (the enemy) powerful was distressed at heart.

LIX.

Seeing his father's condition (Dhrû) came off his throne.
He fell prostrate at his feet (and said) : "Great is thy
good fortune !
I am thy son, my Lord !
Be not afraid of me, Râjâ !
I am come to salute thee, my Lord.
It is owing to my (step-)mother that I have attained to
this estate !"

LEGENDS OF THE PANJAB.

LX.

Pitā aur putr donoñ mile aur gun karā ik bār :
Apne mandir men gae picheh rāj-dwār.
Dinā sab rāj pāt sut ko sārā :
Rājā ik taraf hūa us se niyārā.
Gaddi pe baith gīa chhatardhārī ;
Jab to Mahārāj kī parjā kampī sārī.

LXI.

Mātā ke charnoñ parā aur mukh se bolī bol.
Jo hawāl guzrā us se, dinā us se khol.
Mātā se hāl kahā jitnā sārā :
“Tere partāp hūa Har kā piyārā !
Mat na sarmāe ; sunīyo, Mātā, merī,
Yeh to sab māl mulk jitnā tere !”

LXII.

Baithā ūpar takht ke Mātā ke bulāe :
“Main to nipāt nadān thā, taiñ ne kari sahāī.

LX.

The father and son together left the place,
And went each to his home and palace.
(The Rājā) gave up all his kingdom and honors to his son ;
And dwelt on one side apart from him.
The monarch (Dhrū) sat upon the throne,
And all my Lord's subjects were in awe of him.

LXI.

(Dhrū) fell at his (step-)mother's feet and spake to her
with his lips.
He explained to her all that had happened to him.
He told his mother all that had happened, (saying) :
“Through thee I became beloved of God !
Be not ashamed ; hear, my Mother,
All this wealth and land is through thee !”

LXII.

He sat on the throne and sent for his mother,
(And said to her) : “ When I was altogether ignorant*
thou didst cherish me.

* i.e., when I was a helpless child.

Tere partāp main ban ko dhāyā :
Leke sāmān palat ultā āyā.
Nagarī pārān hūi, Mâtā, terī :
Pal men diā rāj, nahin lāgī derī !”

LXIII.

Dhrū.

“ Rāj sukhī, parjā sukhī, bākī sukhī nadān !
Sat kā dhāraṇ kar lie, mujhe mile Bhagwān !
Mâtā, main āj karā aisā dhāraṇ,
Āe Bhāgwan Āp mujh ko tārān !
Sat ke partāp hūi pūraṇ āsā :
Chhattīs hazār baras merā bāsā !”

Kishan Lāl Shib Kāiwar ko upjā kewal gyān :
Jaiśā golā top kā, aisā kare maidān !

Through thee I went to the forest,*
And bringing the gifts (of God) I have returned.
Thy city hath been blessed, Mother,
And without delay (God) at once gave me a kingdom !”

LXIII.

Dhrū.

“ Be happy my kingdom, my people and their children !
I practised virtue and I met God !
Mother, I so practised virtue
That God Himself hath saved me !
Through virtue hath my hope been fulfilled,
And may I live on for 36,000 years !”

To Kishan Lal and Shib Kāiwar† hath been born the
flower of knowledge.

As a ball from a cannon it goeth through the field !

* i.e., she urged him to be a *jogī*.

† See Vol. III., p. 125, etc.

No. XLVII.

THE SAINTS OF JĀLANDHAR, AS COLLECTED FROM VARIOUS FAQĪRS OF JĀLANDHAR CITY.

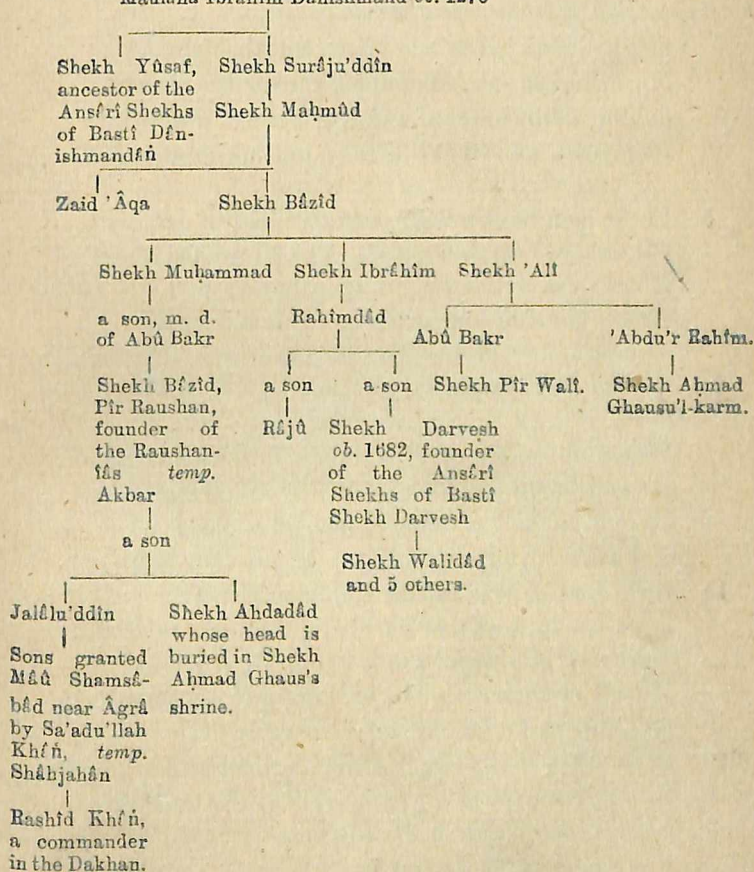
[The present proprietors of the town lands of the ancient City of Jālandhar are largely Afghāns, Sayyids, Shekhs and Mughals, who have, as a rule, acquired their property by purchases during the last three centuries. The environs of the city are occupied by *bastīs* or suburbs belonging chiefly to the Shekhs and Sayyids, and are named after their tribes or founders. Naturally these founders, being of the Muhammadan priestly classes, are 'Saints,' and of them are told many legends, especially of the miracles attributed to them, of which the following are fair samples. They are all on the same lines as those of Indian Saints generally.]

[The ancestors of the Barik Pathāns of Jālandhar came over from the Loghār Valley in Afghānistān with Shekh Ahmad Ghaus, mentioned in the genealogy below, in 1594 A.D. and occupied the wards of Karār Khāñ and the Ikhwand Road. In this tribe are included the Guzāñs, Aliāks and Bābākhels.]

[Mention is made in the following pages of the doings of the chief Jālandhar Saint the Imām Nāsiru'ddīn Shīrāñī with the *jogī* Jālandhar. The ancient history of the Jālandhar District carries us back to the days of the *Purāṇas* and the early history of the Kaṭoch Rājputs, who once held the Jālandhar Doāb, but have since been long confined to the Panjāb Himālayan lands about the Kāngrā District. The original legend of Jālandhara the Asura being overcome by Śiva and hurled down so that parts of his huge body fell over several geographical points extending over the Jālandhar, Hushīarpūr and Kāngrā Districts is related in the *Padma Purāṇa* and has thence been repeated with embellishments in many a more modern work. But there is another and distinct legend which connects the *jogī* Jālandhar Nāth with Gurū Gorakhnāth (see Vol. II., p. 5ff.) and makes him out to be the person who refounded the modern City of Jālandhar in say the 14th or 15th century A.D., in which case, if the surmise that the Imām Nāsiru'ddīn Shīrāñī was the contemporary of Nizāmu'ddīn Auliā of Dehlī (1236 to 1325 A.D.: see tale No. X. following) is correct, the saint and the *jogī* were probably contemporaries also. Another local legend is that the *samādh*, or shrine, of this *jogī* Jālandhar was pulled down to make way for the mosque erected to the memory of the Imām Nāsiru'ddīn.]

[Bastī Dānishmandān and Bastī Shekh Darvesh, (called also shortly Bastī Shekh) suburbs of Jālandhar, were founded by Ansārī Shekhs, who are intimately connected with the Barik or Barikī Pathāns of Jālandhar with whom they intermarry. Bastī Dānishmandān was founded in 1609 A.D. and Bastī Shekh Darvesh in 1617 A.D., the lands in both cases being purchased. The Ansārī Shekhs claim descent from Khalid Ansār of Madīnā, who died in 55 A.H. or 675 A.D., and the eponymous founder of Bastī Dānishmandān was Maulānā Ibrāhīm Dānishmand, 15th in descent from Khalid Ansār, who migrated to Multān and died there in 1270 A.D. From Maulānā Ibrāhīm we have a kind of genealogy which will partly explain the relative position of the various 'Saints' of this race.]

Maulānā Ibrāhīm Dānishmand ob. 1270



The whole subject of the genealogy is, however, as usual, very confused.]

LEGENDS OF THE PANJÂB.

I.

Shekh Maḥmūd.

TEXT.

Hāl Miyân Shekh Maḥmūd Sâhib sakna Eastî Shekh Darvesh, ke 40 b̄aras sahrâ-nishînâ meñ fuqrâ se milte rahe : jab wâpis âe, majzû-bâna ḥâlat meñ âe, in se bahut sî karâmât zaḥûr meñ âeñ :—wâste takhviḥ qâtālân in ke donoñ phaloñ se do sheroñ kâ paridâ ho jânâ ; Sher Shâh kâ marker zinda ho jânâ aur us kâ saḥat-yâb honâ ; aur Walî Muḥammad nânbdî kâ in kî saḥat se sūhib-i-mâl wa aulâd honâ ; aur ik bāfinda ko dafina milnâ.

Sâhib sijjâda jad te hoe Miyân Shekh Maḥmūd,
Murîdân dîân sab âsân pujiân, shukar kîâ Mabûd.
Jawânî sakht haiwânî nûñ hai, har koî jāneñ âkil :
Râg sunan nûñ Shekh Sâhibjî luk luk hunde mâil.

- 5 Ik râṭ meñ Shekh Sâhib nûñ eh bishârat hoî :—
'Pîr kahâveñ Soharwardîân, râg nûñ rakheñ dhoî !'—
Khwâb yeh dekhâ masjid utte charḥnâ buh meñ châhiâ :
Châroñ taraf dî bar ke kâran rastâ mûl na pâiâ.
Yeh jānâ, ke 'Pîrân dî kuchh khaḥgî mujh par hoî.'
- 10 Masjid de chau phere, yâro, bâṛ lagâ de koî !

- Watan chhaddan dâ dil apne vichh irâdâ kariâ :
Bechan kâran asp kharîde râhi Hind dâ pha iâ.
Das vîh manzil râh chalke ubar râtâ pae ;
Naukarân nû i ghore bakhshê Kajalî Ban vichh gao.
- 15 Châlî wariân uthe rahkar khidmat kî faqîân :
Ghar-bâr meñ khabar na bhajî ; man lîân takdîrân.
Mulk mâriân, bâghiân utte kabzâ kiâ sharîkân :
Murînâ un kâ kisi na bhâve, khabarân maran adîkân.
Allah dî eh kudrat dekho :—âe to matwâle !
 - 20 Shâhnawâz Khâ i nâm kahâwan, gallân karan kuchâle.
Sab murîdân jânan dil te : "Eh hai Pîr mukararâ.
Sir sâdâ tâ i jûtîân in kîân, is meñ uzar na zarâ."
Ghâsib lokân matâ matâiân : "In ko mâr mukâveñ.
Bhâi barâdar murîdân ham se milkân chhîn dilâveñ."

- 25 Ik râť sharîkân nâ-hakk Bastîon bâhir nikâle :
Chûhře jâhil chand zâlimân raste vichh biñhâ le :
Kihâ un ko : “ Kamlâ-ramlâ idhar wal jad âve,
Mâr mukânâ us nû i ethe, zindâ mûl na jâve.”
Shekh Sâhib jad râť same meñ do tin koh par gae,
30 Ghâton apne sir kañh zâlim âkar pae.
Shekh Sâhib ne pahile âkhiâ : “ Chale jâo, mardâd ;
Nahîn, tuhâdâ burâ ho jâo, barkat Rabb wadâd.”
Jad oh dâton bâz na âe, donon bânñ uthâen ;
Donon pâsion sher châ nikale, bukan lage oh thâen !
35 Eh karâmat Shekh dekhkar chûhře ghar nûn dhâo.

- Shekh Sâhib ne Virowâl meñ ðere jâkar lâe.
Bahut murîdân othe jâkar araz kîâ ik bârî :
“ Kyâ majâl ke koî mukhâlîf dekh tarap tumhârî ?
Awal to sab milk tusâdî un se lekar deven :
40 Warnâ jitnî milk asâdî adhî adhi leven.”
Farmâiâ, ke “ Milk dî sânnûn hai parwâh na koî.”

- Pirân dî hun Shahr nûn jânâ eho dil vichh ðhoi.
Ghaus nûn farmâiâ Hazrat : “ Khânâ kuchh pakâo.
Bhâi âe Bastî walon, un ko khûb rajâo.
45 Jo khânâ sî shab dâ bachiâ, us vichh pânî pâo.
Chulhe utte us nûn dharke, jhabde âg jalâo.”
Kahinde haiñ, ke râť de vele châwal sî pakwâe :
Kuchh dânâ sî kañde thale, bâkî rahne-pâe.
Barkat hukm Shekh Sâhib te deg hoî bharpûr :
50 Sau mardân ne khâiâ : us ko adhî bachî zarûr !

- Amritsar phir jâkar Hazrat ethon ðerâ kîtâ :
Othe bhî jad hoî shahrat Multân gae tad, mîtâ.
Ik same jo chand murîd ziârat kâran châlê,
Sadme ðhaðe bâr gajbe de apne ûpar jhâlê.
55 Sher Shâh de hath sajje par zakhm â giâ kârî :
Zakhm agarche kañde dâ sâ bahutâ kar dîâ ârî.
Multân Shahr vichh pahunchâ us nûn aisâ zakhm sitâiâ,
Kîre paike aisâ wadhîâ, jân labân pe lâiâ.

LEGENDS OF THE PANJÂB.

- Kuchh dinân bîmâr rahâ, phir aisâ zakhm oh barhiâ :
- 60 Nabz tamâmî band ho gaîn, sab ne jânâ mariâ.
Alî Sher barâdar us de kîtâ araz shitâb :
“ Sher Shâh to mar giâ : main kithe dîe dâb ? ”
Yeh bhî nâle araz karî ân Hazrat Bâwâ Jân :
“ Marne jogâ mar giâ, hun karîye kî darmîyân ? ”
- 65 Murâkba andar jâkar Hazrat is dam eh farmâiâ ;
“ Jitne âe sâlim jâo, Allah nûn eh bhâiâ.
Jânâ tuhâ nûn wâjib haigâ Kauḍe Shâh de ḍere.
Oh nûn jâke âkho : ‘ Âpan hath jâ ûpar phere. ’ ”
Âkhir eh vî hukm mânkar Kauḍe Shâh wal ḍaure ;
- 70 Oh nûn eh paighâm sunâkar le âe apne ḍere.
Kauḍe Shâh eh boliâ : “ Logo, main oh dâ bardâ ;
Bâwâ Jân hî zindâ kardâ, sânnûn raswâ kardâ ! ”
Kauḍe Shâh ne murdâ par jad âkar hath pberâ,
Murdâ vichh tad jân paḍ gaî, ho giâ bhalâ changerâ.
- 75 Us de pichhe zindâ Sher Shâh châlî barsân rihâ.
Eh riwâyat us ne kîtî, horân ne bhî kihâ.
- Guzriân haiñ panjâh ik barsân Hazrat kûnch katoî.
Nazar-niâzân log charhâwan : is meñ shakk na koî.
- Sher Shâh eh riwâyat kîtî :—“ Mainûn tihâi charhdâ :
- 80 Aisâ aukhâ hoiâ is te, jîwandâ sâ na mardâ.
Jîne se nâ umed hoiâ, tân dil vich eho dhârâ :
‘ Jîwane dî kuchh âs nahîn, hun bajo kuchh nakârâ. ’
Eh tafkar karde karde, ânkḥ lag gae, yâro ;
Apne tân pâi main ne Rauzâ de ḍarbâro.
- 85 Shekh Maḥmûd bishârat dittî : ‘ Nân tû hâr ausân :
Bahutî hai, âjî, umar tumbârî ; Allah dâ farmân ! ’
Eh bishârat sun jo pâi, tihâiâ hoiâ kâfûr !
Walîân de main sadke jâwân, jin kîtâ masûr ! ”
- Khalk marwat eh thî, yâro, jis kûnche vichh jânâ,
- 90 Jeh dâ bâlak rondâ hove leke chupkar jânâ.
Ik râṭ jo ik kûche vichh un kâ jânâ hoiâ,
Ik Julâhâ barâ nitânâ Hazrat pâ â roiâ :

- “Eh hâlat hai merî, Hazrat, tangî rizak hamesh ;
Din nûn milâ, to râtin nâhin ; hoiâ hai dilresh.”
- 95 Ik rotî châ mänge us te Bâwâ Jân Tanûrî.
Do sîn rotîân, tin khwândâ, pawe kîkar pûrî ?
Kuchh derî de bād Julâhe rotî lâkar dînî !
Farmâiâ : “Kyûn is kâran tûn itnî derî kînî ?
Gadhê nûn jâ paṭ le, tainûn mîlsî itnâ mâl :
100 Allah dî inâyat aisî, ho jâveû mâlâ mâl !”
Kahte haiñ ke paṭde paṭde jad sawerâ hoiâ,
Ik degchâ rupâion dâ us nûn châ labhoiâ !
Araz kîâ, ke “Yâ Hazrat, main hoiâ bah kushhâl :
Der se kyûn miliâ mainûn ? Eho ik sawâl.”
- 105 Bole : “Rotî lâwan kâran der na kardâ zarâ,
Tainûn vî eh mâl châ mildâ bahutî jaldî mukararâ.”

Hor karâmat Pîr Sâhib dî araz karângâ pher :
Fursat mainûn kam haigî, ho jâvegî der !

TRANSLATION.

The story of Miyân Shekh Maḥmūd of Bastî Shekh Darvesh, who dwelt with holy men for 40 years in the deserts, and when he returned as an ascetic publicly performed many miracles :—two tigers sprang from both his sides to protect him from† murderers ; he restored Sher Shâh‡ to life and health ; he gave miraculously wealth and posterity to Walî Muḥammad, a baker ;§ and he found a hidden treasure for a weaver.*

When Miyân Shekh Maḥmūd succeeded to the spiritual chiefship,

He fulfilled the hopes of his followers, who gave thanks to God.

Youth lives rudely, as all the wise know :

And Shekh (Maḥmūd) was privately fond of music.||

* See Introduction. Shekh Maḥmūd, being an ancestor of Shekh Darvesh, could not have lived in the town founded by the latter.

† *Lit.* to terrify the murderers.

‡ A follower : see line 55.

§ This miracle is not mentioned in the succeeding legends.
|| i.e., of a riotous kind.



LEGENDS OF THE PANJÂB.

CSL

- 5 One night Shekh (Mahmûd) had a warning :—
‘ They call thee a Soharwardî* Saint and thou hast
taken to (riotous) music !’—
After this dream he wished to leave the *masjid* (he
was in),
But could not get out because of the walls all round.
He considered the Saints to be angry with him,
10 As some (of them) had (miraculously) put a wall round
the *masjid*, my friends !†

- He made up his mind to leave his home,
And started to sell horses in Hindûstân.‡
After going some ten or twenty miles he came to a
wild road,
And so he gave his horses to his servants and dwelt in
the Kajalî Forest.§
15 He dwelt there forty years in the service of holy men :
He sent no news (of himself) to his family and was con-
tented in his mind.
His heirs took his property and wasted it and his
gardens :
No one expected his return and awaited (news of) his
death.
Behold the will of God :—he came back an ascetic !
20 He called himself Shâhnawâz Khân|| and spake at random.
All his disciples thought in their hearts, (saying) : “ This
is our appointed Saint.
He may place his shoes on our heads and we will not
object at all.”¶
(But) the wicked (heirs) made a plan, (saying) : “ Let
us slay him.

* Followers of Khwâjâ Habib ‘Ajami one of the Châr Pir, (ob. 738 A.D.) through Shekh Zîau’d-dîn Abû Najîb Soharwardî.

† To the audience.

‡ Afghâns of all kinds still commonly sell horses in India, visiting it annually for the purpose.

§ See Vol. I. p. 520 and *Indian Antiquary*, Vol. XIV. p. 209.

|| The title of Khân is commonly taken by the Ansâri Shekhs.

¶ Meaning, we will abase ourselves before him.



He is taking the property from us and giving it to his friends and followers."

25 One night his heirs unlawfully thrust him out of Basti (Shekh Darvesh),*

And some wicked men placed cruel murderers in his path;

And said to them: "When the madman comes this way,

Set upon him here that he may not live."

When Shekh (Maḥmūd) had gone some two or three miles that night,

30 The cruel men came out of their ambush lifting their heads.

At first Shekh (Maḥmūd) said: "Be off, you murderers, Or by the blessing of the great God it will be the worse for you."

But when they would not desist he lifted up both his arms,

And a tiger came out of either side and roared!

35 When the murderers saw this miracle of Shekh (Maḥmūd) they ran home.

Shekh (Maḥmūd) then settled at Vîrowâl.†

Many followers at once collected there and said:

"How can any one look on thee as an enemy?

We will first take thy property from them and give it thee,

40 Or we will share ours with thee half and half."

Said he: "I have no wish for property."

The Saint now wished to go to (Jālandhar) City.

And the Saint said to Ghaus‡: "Cook some food:

* The bard is here becoming confused in his geography.

† In the Amritsar District. This would argue a settlement of the Ansāri Shekhs in India prior to that at Jālandhar. But see line 77.

‡ His cook.

LEGENDS OF THE PANJÂB.

- My brethren are coming from Bastî (Shekh Darvesh)
and must be well fed.
- 45 Put some water on to the remains of last night's
dinner.
Put it on the hearth and quickly light the fire."
It is said that some rice had been cooked overnight,
And that a few grains remained in the cauldron.
By the blessed order of Shekh (Mahmûd) the cauldron
was filled full,
- 50 So that a hundred men ate of it and certainly half was
saved !

- The Saint went thence and came to Amritsar and stayed
there,
And when he became famous there he went on to
Multân, my friends.*
Once when some followers went to visit him,
They fell into trouble in the great forest.
- 55 (One of them) Sher Shâh was wounded in the right
hand,
And though the wound was a slight one it gave great
pain.
By the time he reached Multân City the wound had so
increased
And maggots had begun to so grow in it, that his life
began to ebb.
For some days he was ill and then the wound became
so bad,
- 60 That his pulse disappeared and all considered him
dead.
Then quickly prayed Alî Sher his brother, (saying)
"Sher Shâh is dead: where shall I bury him?"
And he also prayed to the Holy Bâwâ Jân,† (saying):
"The dying ascetic is dead; what shall I do now?"
- 65 From out of his contemplation said the Saint:

* To the audience.

† Apparently an alias of Shekh Mahmûd: see line 95.



- “All that came will return sound: it is the word of God.
Ye should all go to Kaude Shâh’s* abode.
Go to him and say: ‘Pass thy hand over him.’”
At last obeying the order they ran to Kaude Shâh,
70 Gave him the message and brought him to their abode.
Said Kaude Shâh, “My friends, I am his slave,
It is Bâwâ Jân that restores to life and giveth me the
credit!”

- When Kaude Shâh passed his hand over the corpse,
Then life came into it and he became quite well!
75 Sher Shâh lived on 40 years after this.
He told this tale and others also tell it.

It is about fifty years since the Saint made the march†
(of death).

People give him offerings: there is no doubt in this.

- Sher Shâh tell this story:—“I had tertiary fever,
80 And was so ill with it that I was neither alive nor dead.
I had no hope of life and then I thought,
That there was no hope of life and that the drums for
my march (of death) were being beaten.
Thinking thus my eyes closed, my friends,‡
And I found myself at the gate of (Shekh Mahmūd’s
Shrine.
85 Shekh Mahmūd said to me: ‘Be not downcast;
Thou hast much longer to live, sir; it is the order of
God.’
After he had given me this warning the fever disap-
peared like camphor!
I am a worshipper of the Saint that gave me comfort!”

* One of Shekh Mahmūd’s followers.

† This would make out that the hero of the legend is not the celebrated ancestor of the Ansâri Shekhs, but another worthy. Perhaps the bard is mixing up two personages.

‡ To the audience.

My friends,* the Saint loved the people so much, that
 if he went into a street

90 And found a child crying, he hushed it.

One night he went into a street,

Where a very miserable weaver wept (and said) to the
 Saint :

“This is my condition, O Saint, that I am ever pressed
 for food.

If I get it for the day I get it not for the night,† and
 my heart is sad.”

95 Bâwâ Jân Tanûrî‡ demanded a cake of him.

He had two cakes (at home) and three to eat them, and
 how could (even) two cakes go round ?

After a delay, (however,) the weaver brought the cake
 and gave it.

Said (the Saint) : “Why didst thou delay in this ?

Dig a hole and thou shalt find much treasure :

100 God hath given it and thou shalt be wealthy !”

It is said that he dug all night and when it was dawn,

He found a pitcher full of rupees !

He said : “O Saint, I am very happy,

But why did it come to me after so long ? This is my
 say.”

105 Said he : “Hadst thou not delayed in bringing the
 cake,

It was appointed for thee to find the treasure very
 quickly.”

The Saint worked other miracles which I will relate
 later :

I have no leisure now and it will take a long time.

* To the audience.

† Ordinary natives eat at morning and evening only.

‡ This makes the hero into a Tanûrî, for which surname see below,
 No. VIII.

II.

Shekh Ahmad Ghaus.

TEXT.

*Bayān Karāmat Hazrat Shekh Ahmad Ghaus Walī, jo Akbarī ahiā
 meñ Afghānistān se Jālandhar meñ ākar Rāsta Akhūn meñ muta-
 wattan hoe. Sāl rahlat jin ke sanh 999 Hijrī hai. Mazār amvār un
 kī Mahalla Karār Khān meñ mutassil Buland Kheliān hai.*

Ahmad Ghaus Wali Jālandhar jag meñ sī mashhūr.
 Kāf karāmat oh dī zāhir: kyā nere? kyā dūr?
 Sab karāmāt bayān meñ karsān, merā kyā makdūr?
 Mushte az kharwār par mainūn amal karnā manzūr.

- 3 Ik sī murīd Shekh dā safar dūr nūn turīā:
 Rāste meñ dariyā te us nūn langhnā achānak parīā.
 Shāh-manj meñ beṛī pahunchī, lāgī ghōṭā khāwan:
 Murīd othe khauf jān te lāgā Pīr marāwan.
 Nazar muāyan karke othe yūn kītā latkāṛā:
 10 “Eh kishtī jo kaṇḍe lāgī, ādhā māl tumhārā!”
 Māl saḥmat bāhir lākar chakān ja khariden;
 Nafā sā miliā aisā, yāro, khushīā karan murīden.
 Pīr Sāhib kaffī hālat nūn sahat-khāne se gae:
 Beṛī de langhāne karan turt mastādir hoe.
 15 Pā-khāne se bāhir jo nikale retā un ke hāth;
 Khidmatgār ne puchīā us dam: “Eh haigā kī bāt?”
 Asal to dasīā us nūn, par tākīd eh kī:
 “Eh hāl na zāhir karnā, is meñ hikmat sī.”
 Us aurat ne jān-būjhke zāhir hī kar diā:
 20 Jis ke karan mammā us dā jaldī suk ik giā.
 Kuchh arse de bād murīd jo safar te hoker āiā,
 Nazar muāyan apnī saḥm Hazrat pās lāiā.
 Farmāiā: “Jo nafā hai us dā tū ne hāsīl kītā:
 Woh bhī lākar pesh karo; hai hakk asādā, Mītā.”
 25 Pārā nafā le ākar us ne Hazrat āge dhariā:
 Bōṭā oh de nek nīyat dā sadā rahā sā hariā.



LEGENDS OF THE PANJÂB.

CSL

TRANSLATION.

The Story of a Miracle by the Holy Shekh Aḥmad Ghaus Walî, who came to Jālandhar from Afghānistān in the time of Akbar and settled in the Akhūn's† Road. He died in 999 A.H. (1590‡ A.D.) His glorious shrine is in Karār Khān's Ward§ near the (Quarter of) the Buland Khels.||*

Aḥmad Ghaus Walî of Jālandhar is known throughout the world.

His miraculous power is known far and wide.

How can I tell of all his miracles ?

But I am willing to relate a little of the great (whole).

- 5 A disciple of Shekh (Aḥmad Ghaus) went on a long journey,
And unexpectedly had to cross a river on his road.
His boat was caught in a whirlpool and began to sink,
And the disciple in fear of his life called on his Saint.
He thus cried vowing him a present :
- 10 "If this boat gets across half the goods shall be thine !"
He took his goods across safely and bought up mill-stones,
And made so much profit, my friends,¶ that the disciple was very pleased.
The Saint had gone to the privy for a call of nature,
And had promptly gone thence to save the boat.
- 15 When he came out of the privy his hands were full of sand,
And his servant then said : "What meaneth this ?"
(The Saint) told him the facts, but warned him, saying :
"Tell this to no (man) ; there is a secret in this."
The (servant's) wife knowing told (the story),
- 20 And for this one of her breasts quickly dried up.

* Compare the tale told of Shāh Qumês of Sâdhaurâ, *ante*, p. 96.

† Or Ikhwand.

‡ This is an impossible date : see Introduction.

§ This ward was founded by Barik Pathâns from the Bannôn District, following in the train of Shekh Aḥmad Ghaus.

|| A section of the Barik Pathâns.

¶ To the audience.

After a while the disciple returned from his journey,
 And brought the present vowed for his safety to the
 Saint,

Who said : "The profit thou madest on this,
 Bring that too ; it is my right, Friend."

- 25 He gave the Saint the full profit,
 And the tree of his righteousness ever flourished.

III.

Shekh Pīr Walī.

TEXT.

*Zikar hāl murīd hone Ḥazrat Shekh Pīr Walī Miyān Shekh
 Ghaus Walī Jālandharī kā aur un kī karāmat chorōṅ kī jamā'-
 yat kā bhāṅ jānā.*

Ik roz eh dil mere vichh aisā āiā āhir,
 Pīr Walī dā hāl poshīdā kar deān kuchh kuchh zāhir.

Pahile-pahil sawārān vichh eh naukār jākar hoe :
 Woh sawār Burhānpur yā Aḥmadābād khiloe.

- 5 Sher Khān Barik sā jo Sūbedār oh thāin :
 Oh dī jamīyat Afghānān dī nāmī sī har thāin.
 Khwājā Khizar dī sohbat meṅ jā kadī kadī sī bahinde :
 Darveshān de milne kāran bah mutalāshī rahinde.

- Ik darvesh de milne kāran Pīr Walī jo gae,
 10 Nām mubārīk puchhan khātir in ke piche pae.
 Bole : "Merā nām wālid ne Pīr Walī hai rakhā,
 Jis de sir par Shekh lagāiā lokān karke dhakā."
 Tabīnan farmāiā : "Sāin Shekh Pīr Walī,
 Ism musammā honā chāhiye : eh hai ramz jalī."
 15 Eh makūlā Sāin dā sā aisā achhā bhāiā,
 Naukarī dī parwāh na karke Shahr Jālandhar āiā.
 Rishte meṅ jo Ahmad Ghausjī khāl hakīkī sī :
 Foran in se ākar, yāro, baiat hī kar lī.
 Ahmad Ghaus jo pahile un ko baiat kāran kahinde,
 20 Talkīn zikar jo Khizar se karke muṅh idhar na dende.

LEGENDS OF THE PĀNJĀB.

Yeh karāmat Ghaus Ahmad ne apnā zor dikhāiā ;—
 Pīr Walījī shauk dilī se baiat hone āiā !
 Sidak dilī se khidmat kitī, rutba ālī pāiā ;
 'Khalīfa Irshad' lakab mil giā, Pīr Walī kahlāiā.

25. Ik dāfā murīd Shekh de tajārat karne chale :
 Chorān thāiā mār azīz, asbāb lūt le chale.
 In lokān imdād Pīr dī ājiz hokar chāhe :
 Ik sāt na guzrī thī ke dekhā ik sipāhī.
 Ik sawār siyāh ghore dā hath vichh nezā tāiā ;
 30. Bare zor se ghorā apnā chorān taraf bhijhāiā.
 Chorān eh dī shān dekhkar jald hazīmat āi :
 Māl tamāmī chhad gae, tāt rāh salāmat pāi.
 Murīdān salāmī hāl apne par shukar Khudā dā kiā.
 Pīr Walī ne chorān dā phir akab māl na liā.

TRANSLATION.

How the Holy Shekh Pīr Walī became a follower of Miyān Shekh Ghaus Walī of Jālandhar, and how he miraculously put a band of robbers to flight.*

One day a desire came into my head
 To tell the secret tale of Pīr Walī.

First of all he took service in the Cavalry,
 And was in service as a soldier at Burhānpur or
 Ahmadabad.

- 5 Sher Khān Barik† was Governor of the place,
 And his troops were distinguished among the Afghāns.
 (Pīr Walī) ever was fond of (serving) Khwājā Khizar,‡
 And eager to find out and be with *darveshes*.

When Pīr Walī went to visit a (certain) *darvesh*,

* Legendarily the cousin and contemporary of Shekh Ahmad Ghaus early in the 17th century A.D.

† Perhaps this is meant for the Rashīd Khān mentioned in the Introduction: but that worthy lived generations after Ahmad Ghaus, who is described as Pīr Walī's cousin and contemporary.

‡ See Vol. I. p. 221.



- 10 (The Saint) pressed him to tell his auspicious name.
Said he : " My father called me Pîr Walî,
On top of which the foolish people have stuck Shekh."
(The Saint) said admonishing him : " My Lord Shekh
Pîr Walî,
One should live up to one's name: it is a good
thing."
- 15 The Saint's admonition so struck him,
That giving up his service he went to Jālandhar City.
He had as own cousin among his relatives, Aḥmad
Ghaus,
And he went at once, friends,* and served him.
Aḥmad Ghaus had previously essayed to win him to
service,
- 20 But believing in (Khwājā) Khizar, he would not listen to
him.
This mighty miracle did Aḥmad Ghaus work ;—
That Pîr Walî served of his own will †
He served him fervently and obtained a high title
(from him) :
For Pîr Walî was called by the title of Khalifa
Irshād.†
- 25 Once some followers of Shekh (Pîr Walî) journeyed
to trade,
And robbers fell upon them and seized their goods.
These people in their helplessness asked the aid of the
Saint,
And in a moment thy saw a soldier.
He was a horseman on a black horse poising a spear.
- 30 Great valour did he display towards the thieves :
Seeing his valour all the robbers quickly sought
safety :
They abandoned all the (stolen) goods and thus obtain-
ed safety.

* to the audience.

† The Expounder of the orders of God.

LEGENDS OF THE PANJÂB.

The followers (of the Saint) gave thanks to God for their deliverance.

(But) Pîr Walî did not follow up the thieves.

IV.

SHEKH DARVESH.

TEXT.

Darbâb paidâish Hazrat Shekh Darvesh.

Sâ Balakh meñ rahindâ ik majzûb ;

Juz yâd Khudâ na rakhdâ mahbûb.

Khwâh kitnâ barâ amîr âwandâ,

Parwâh na zarâ dil meñ le ândâ.

5 Jad Shekh de dâdâjî se mildâ,

Tâzîm we kardâ khûb khildâ.

Puchhiâ, ke “ Sabab batâo, ai Pîr,

Tâzîm karo ho kyûn ba-tankîr ? ”

Bolâ, ke “ Yeh haigâ mard yazdân ;

10 Hai is par fazal khâs Rahmân.

Hai pîth meñ is de ik motî,

Be-sâkhta takrîm mujh te hotî.

Farmânde haiñ is tarah Walî Pîr :—

‘ Wâkif is râ ramz takrîr. ’ ”

15 Jânâ ke oh durr hai Shekh Ayûb,

Jo bhâi sâ Shekh dâ bahut khûb.

Jab ghaur se dekhiâ phir hoiâ zan :

“ Râjû umzâdâ hogâ pur fan :

Akmal* bhî na us ko jadke pâiâ.”

20 Darvesh par kaul râst âiâ.

TRANSLATION.

Concerning the Birth of the Holy Shekh Darvesh.

A majzûb† dwelt in Balkh,†

Who held nothing dearer than the contemplation of God.

* For *kâmil*.

† A contemplative ascetic.

† There is nothing in history, however, to lead us to suppose that Shekh Darvesh's father was ever in Balkh.

- However many great nobles came to him,
He held them of no account in his mind.
- 5 When he met the grandfather* of Shekh (Darvesh)
He paid him very marked respect.
He was asked: "Explain, O Saint,
Why showest thou him such boundless reverence?"
Said he: "This is a holy man ;
- 10 God Himself hath mercy upon him.
In his back is a pearl,
So I respect without hesitation.
Thus hath spoken Pīr Walī :†—
'Understand this hidden speech.'"
- 15 Know that the pearl was (meant for) Shekh Ayūb,
The dearly loved brother of Shekh (Darvesh).
When (the *majzūb*) had meditated he prophecied :
"His cousin Rājū shall be filled with glory :
Even the wise shall not be able to argue with him."
- 20 It was (Shekh) Darvesh that fulfilled this prophecy.

V.

SHEKH DARVESH.

TEXT.

*Bayān karāmāt Hazrat Shekh Darvesh Sāhib, Bānī mubānī Bastī
Shekh Darvesh, 'ilāqā Jālandhar, Mauras 'alā Ansārīdā saknā Bastī
mazkūr, asal bāshinda qasba Kāngrām, wāqī'a Zilla' Bannūn.*

- (1) *Awal Karāmāt Shekh Darvesh, ke ik shakhs kā ba-bā'is
be-adabī muñh tahrā hūā, phir unheñ kī barkat se tandurust hūā.
Ik shakhs sâ Kāngrām meñ rahindā,
Be-adabī se Shekh nāl kahindā.
Gustākhi se sahat-sust bolē ;
Kalamāt zabūn muñh se tole.*

* Rahīm Dād by name.

† Apparently meant for the name of the *majzūb* mentioned in the first line. This Pīr Walī may be the hero of No. III., or it may be meant for Bābā Walī, the celebrated Saint of Qandahār, in Timūr's time in the latter part of the 14th century, better known as Ḥasan Abdāl.

- 5 Muñh ùs dâ hûâ kamâl bingâ ;
 Bad-shakal hûâ ; na hove changâ.
 Gall is se hundî sî ba-dushwâr ;
 Akhiân te rowan rahe sâl'bashâr.
 Is marz meñ mubtilâ jad hoîâ,
- 10 Kar uzar hoîâ, muâfi joîâ.
 Jad Shekh ne juram kar diâ muâf,
 Shâfi ne vî sahat ba-khash de sâf.
- (2) *Doyam Karâmat Hazrat Shekh Darvesh, ke un ke tasarruf se Faujdâr Kâbil Beg bilâ tâ'urraz khâdim Shekh ko rukhsat kar diâ.*
 Sandrânâ jo mauzâ haigâ mashhâr,
 Bastî de karîb, na ke hai dâr.
- 15 Mâlik hoe bechne par tayyâr ;
 Zar de diâ Shekh, ho kharîdâr.
 Ik shakhs amîn sâ Jâlandhar ;
 Sheo Râm sâ nâm us mahindar.
 Chak-bandî kar us grân dî,
- 20 Ahmad Rajpât nûn rawâi dî :
 "Tâ mâlik apne tain jâne ;
 Mâlîâ apne zimmâ mâne."
 Jad Shekh nûn eh mâlûm hoîâ,
 Khâdim nûn us jagah bhijoiâ :
- 25 "Tâ pakkâ makân jâ banâve,
 Tad kazie dî sûrat nikal âve."
 Ahmad ne aisâ hal pâiâ,
 Fariyâd nûn Faujdâr pâs âiâ.
 Jad talabî hoî naukârân Darvesh,
- 30 Oh hoe bechârî lâ daresh :
 "Ethe na wasîlâ haigâ koî ;
 Bin is de na hogâ koî dhoî."
 Khâdim nûn jo shab meñ khwâb âiâ,
 Darvesh nûn apne pâs pâiâ :
- 35 Farmâiâ : "Na ho tû dil meñ dilgîr
 Imdâd nûn â gîâ hai eh Pîr."
 Jad khwâb te ânkî us ne khole,
 Kanon meñ eh us de âe bole :

- Kahindā hai eh Faujdār us ko :
40 “ Jānde raho, is jagāh te khisko !
Āzurdagī Shekh hai nā manzūr :
Chāhindā hān ke rahve mujh te masrūr !”

(3) *Soyam Kardmat Hazrat Shekh Darvesh ke yaman auzās qadlāsī ashās safed bāl kī jagāh siyāh bāl nikale.*

- Us shakhs par fazal hove bārī,
Aulād ho nek jeh dī sārī.
45 Sī Shekh de panj pūt piāre,
Ābad nek-bakht sāre.
Un meñ se waddā Miyān Walī Dād :
Sā chhoṭ-pane se oh Khudā-yād.
Jad bāp de sāmhe sā āndā,
50 Sajje pāse us se bahāndā.
Aur Shekh de wālān dī siāhī
Kāim sī, kamī zarā na āī :
Beṭe dā sā zahad se eh hāl,
Chittī hoī bahut sārī sī wāl.
55 Jo Shekh nūn milne ghair āndā,
Pahile us se masāfa chāhandā :
Aur jāndā, ‘haigā eh hī Darvesh,’
Pīrī dī isār dekhkar pesh.
Eh dīl meñ mīl hondī dirham,
60 Par chārā na bandā oh dā is dam.
Darvesh ne eh shakal jo pāī,
Kurān dī āyat ik batāī :
Farmāī, ke “Jad ke āve hajjām,
Islāh dā karnā chāhe anjām :
65 Eh āyat parhde nāl jānā,
Jo chittī hai wāl sab chugānā.
Barkat se kalām pāk bārī
Nikalegī siāh wāl sārī.”
Beṭe ne jo hukam bāp mānā,
70 Pīrī ne uthāī apnā thānā.
Zāhir hoī har ik par eh ahwāl,—
‘Eh Pīr hai aur hai jawān sāl.’

LEGENDS OF THE PANJÂB.

(4) *Chuhâram Karâmat Hazrat Shekh Darvesh ke musalle ke nâche apne farzand arjamand Miyân Walî Dâd ik khizâne be-bahâ dikhâ dâ.*

- Alî ik sî bahut Pathân nâmî,
 Ik ik se barâ grâmî;
 75 Bastî men oh âke hoe âbâd,
 Duniyâ dî niamatân te dilshâd.
 Kitne se makân un ke mâmûr,
 Alî ik dâ mahallâ hoiâ mashhûr.
 Rakhte sî saudâgirî oh kâr,
 80 Kahlâte the is lê oh tadjâr.

- Un vichon sâ ik Pathân nâmî :
 Woh Hazrat Shekh dâ salâmî.
 Jad Shekh de sâmbne oh ândâ,
 Dast bastâ zabân par lândâ :
 85 “Bandâ ko ghulâm khâs jânîn :
 Merî har chîz apne mânîn.
 Jis chîz dî hove kuchh zarûrat,
 Bandâ de makân se mangâvîn, Hazrat.”
 Garche Shekh vî ghanî sî,
 90 Inlâk muâfî se dhanî sî,
 Sarkârî mutâlibâ jo hoiâ,
 Khâdim Alî ik vî wal bhijoiâ :
 Aur apne izhâr kar zarûrat,
 Mâoge mubligh ba-kaid mohlat.
 95 Khâdim jad bûhe un de âiâ,
 Dastak kîttî, paighâm vî puchhâiâ,
 Laundî ne eh âke kihâ : “Miyân
 Khândâhî de na haigâ iuhâi.”
 Khâdim ne jawâb âke eh sâf,
 100 Khidmat men bayân kiâ bilâ lâf.
 Hâzir sî iuhân Miyân Walî Dâd ;
 Bole, ke ‘Miyân, mukâm hai dâd !
 Aisân te hai mângne de kyâ gharaz ?
 Irshâd karen jo mainûn bilfaraz,

- 105 Zar dī dīwār wa dar banāwān;
Zarâ vî is vichh der na lâwān.
Hazrat tân eh sunke ho gae lâl,
Bole, ke "Idhar tû â, mere lâl."
Ik goshâ musalle dâ uthâiâ :
110 Ganjînâ be-bahâ dikhâiâ !
Tâkîd bahut karî mukararâ :—
"Hove na eh râz fâsh zarâ !"

TRANSLATION.

The Story of the miracles of the Holy Shekh Darvesh, the Founder of Bastî Shekh Darvesh in Jālandhar and Progenitor of the Ansûris inhabiting it. He was originally an inhabitant of Kânî Kurâm in the Bannûn District.*

(1) *The First Miracle of Shekh Darvesh. Twisting the face of a man who had treated him with disrespect, and then out of kindness making it straight again.*

There was a man dwelling in Kânî Kurâm,
That spake disrespectfully to Shekh (Darvesh).
He spake evil and arrogant (words),
And bad words escaped his lips.

- 5 His face became quite crooked ;
He was horrible to look at and could not get well.
His speech sounded badly,
And his eyes continually wept.
When he suffered thus

- 10 He made apology and begged for pardon.
When Shekh Darvesh forgave him his fault,
The Curer (God) made him entirely well.

(2) *The Second Miracle of the Holy Shekh Darvesh. Getting the Governor† Kâbil Beg into his power, so that he released his followers without opposition.*

There is a well-known village (called) Sandrânâ
In the neighbourhood of Bastî (Shekh Darvesh) and not
far from it.

* So far, that is, as Jālandhar is concerned.

† Apparently of Sarhind.

LEGENDS OF THE PANJÂB.

- 15 The owner wished to sell it,
 And Shekh (Darvesh) bought it with gold.
 There was a land-revenue-assessor at Jâlandhar;
 Sheo Râm was the name of this great official.
 He measured out the village,
- 20 And recorded it in the name of Aḥmad the Râjpût.
 (And said): "Consider yourself the owner,
 And be responsible for the revenue."
 When Shekh (Darvesh) heard of this
 He sent a disciple to the place,
- 25 (And said): "Build a (burnt-) brick house there
 And then a quarrel will arise."
 When Aḥmad heard of this
 He complained to the Governor.
 When the servants of (Shekh) Darvesh were summoned
 (by the Governor).
- 30 They felt themselves in helpless case.
 (And said): "We have no helper here,
 And without one there is no safety."
 In the evening a dream came to a disciple,
 And he found (Shekh) Darvesh (standing) beside him,
- 35 Saying: "Be not downcast in thy heart,
 Thy Saint hath come to help thee."
 When he opened his eyes,
 He heard a voice in his ears speaking,
 And the Governor saying to him:
- 40 "Go and be off from this place!*"
 I have no wish to thwart Shekh (Darvesh):
 I wish him to be ever favourable to me!"

(3) *The Third Miracle of the Holy Shekh Darvesh. Turning
 grey hair to black by the effect of the breath of his holy nature†*
 That man is ever blessed
 All of whose children are good.

* The Court.

† i. e., by his prayer.



- 45 Shekh (Darvesh) had five beloved sons,
All upright men.
The eldest was Miyâû Walî Dâd,
Who was God-fearing from his childhood.
When he came to visit his father
- 50 He would seat him on his right hand.*
Shekh (Darvesh's) hair was black
Still, and changed not at all:
His son from his austerities
Had very white hair.
- 55 When strangers came to visit Shekh (Darvesh),
They would first greet (the son),
Thinking that he must be (Shekh) Darvesh,
Because they saw the signs of age.
(Shekh Darvesh) did not at all like this in his heart,
- 60 But could then remedy it.
When (Shekh) Darvesh saw this
He found a passage in the Qurân,
And said (to his son); "When the barber comes,
Have thy shaving done in this way.
- 65 While repeating this passage
Have all thy white hair plucked out.
By the blessing of the holy words
It will grow again black."
His son obeyed his father's words
- 70 And the old age left its (accustomed) place.
Every one now understood the facts,
That he was a Saint and a young man.

(4) *The Fourth Miracle of the Holy Shekh Darvesh. Showing his great son Miyâû Walî Dâd a boundless treasure under his praying carpet.*

There are well-known Pathân (families) called 'Alî,†
One as great as the other.

- 75 They have settled in Bastî (Shekh Darvesh)

* Show him great respect.

† Or 'Alîâk Bariks.

LEGENDS OF THE PANJÂB.

- And are happy in the (good) gifts of the world.
They have built many houses,
And the 'Alî ward is well-known.
They took to trading
80 And are called merchants.

- Among them was a well-known Pathân
Who was an acquaintance of the Holy Shekh (Darvesh).
He came to Shekh (Darvesh)
And said with joined hands :
85 "Know me for thy own follower,
And consider every thing I have as thine.
Whatever is necessary to thee,
Saint, demand it from my house."
Though Shekh Darvesh was wealthy
90 And rich from his rent-free grants (of land),
When a Government necessity arose*
He sent a disciple to the 'Alî,
And explained his need,
Asking for money as a loan.
95 When the disciple reached the ('Alî's) door,
And knocked and gave the message,
A maid came and said : "The master
Of the house is not within."
The disciple returned with this refusal,
100 And explained it without restraint to his master.
Miyân Walî Dâd was present there
And said : "Miyân (Shekh Darvesh), this is a pity !
What is the use of asking from such men as these ?
Ask me now,
105 And I will make a door and wall of gold,
And make no delay at all about it."
When the saint heard this he grew red (with anger),
And said : "Come hither, my son."
He lifted up a corner of his praying carpet

* To impose a tax on the people.

- And said (to Shekh Jalāl) : “ O son of the Saints,
Thy preceptor* is of Multān,
20 And is a powerful man of God.”

The son of Māsāt† hath often
Told this tale as a tradition ; (saying) :
“ Through the kindness of my preceptor
He had great honor there.”

VII.

SHEKH WALĪDĀD.

TEXT.

Hāl karāmāt Miyān Walīdād Sāhib, farzand kalān Miyān Shekh Darvesh Sāhib. An Sāhib kā laqab Nikrā Miyān hai. In kī tabhīyat par jalālīyat bahut thī. Az karāmāt Miyān Walīdād Sāhib billī kā zindā honā aur khādīm nūn sher bankar dikhāī denā aur qabar kā rauza ke bāhir se andar ho jānd.

Rakhte the hamesha Shekh Darvesh
Sunnat ke mutābiat ko dar pesh.
Har Jumā nūn fātihā ko jānde ;
Hargiz na sī is meñ nāghā pānde.

- 5 Ik roz jo chale hasab muatād,†
Sāth un ke chale Miyān Walīdād.
Kabarān te jo ghar nūn hoe rāhī,
Rāste vichh ik billī moī pāī.
Pas boliā jad ke Nikrā Miyān,
10 Is murde meñ jān par gaī wahān !
Jad Shekh ne aisā dekhiā ahwāl,
Jhirkā unheñ hoke bahut sā lāl ;
Farmāī : “ Na aisā honā pāve,
Jis se ke sharā meñ rakhnā āve.”

- 15 Ab haigā mukām fikar aur ghaur,

* i.e., Shekh Bahāu'ddīn Zakariā.

† i.e., Shekh Jalāl, the hero himself.

‡ For 'ādat.

LEGENDS OF THE PANJÂB.

- Nikrâ Miyân kyûn gae sî Lâhor.
 Wâlid ne jo kîtâ un ko majbûr :—
 “Shatahât mushâekhân se rah dûr,”—
 Be azan woh ho gîâ rawânâ,
 20 Lâhor meñ jâ, jamâiâ thânâ.
 Pîchhe gae us de Shekh Darvesh,
 Lâhor dâ kasad karke dar pesh.
 Othe jad pahunche pattâ lîiâ :—
 Kis kûnche meñ rahindâ merâ jâiâ ?—
 25 Khâdim nûn kihâ : “Jhabde jâve,
 Farzand nûn sâde pâs lâve.”
 Pahilî dafâ jad gîâ oh khâdim
 Dekhiâ, ke ba-shakal sher âdam !
 Dûjî bârî jo khâdim âiâ,
 30 Sâ sher ghazandâ us nûn pâiâ !
 Tîjî dafâ jad woh hâzir hoiâ,
 Thâ phârne dâ mutawwar goiâ !
 Khâdim ne eh jâke sârâ ahwâl
 Ik ik bayân kîâ bâ-imsâl.
 35 Sun Shekh ne Mîr nûn kahâ hâl ;
 “Is hafte meñ jâû mar merâ lâl !
 Lâsh us de nûn Bastî vichh puchânâ :
 Is vichh na zarâ vî der lânâ.”
 Us hafte meñ mar gîâ Walîdâd :
 40 Miyân Mîr nûn kaul Shekh sâ yâd.
 Sandûk meñ dâlkar janâzâ,
 Bastî nûn rawân kîâ janâzâ.
 Kahte haiû jad ithe lâsh âi,
 Bâhir rauzâ de hî dabâi.
 45 Lokân ne kahâ, ke “Hazrat Miyân,
 Rauzâ nahîn jagâh Nikrâ Miyân.”
 Farmâiâ : “Jo sher hogâ sachâ,
 Khud rauzâ de andar âo, bachâ !”
 Go kabar sî bâhir hî banâi,
 50 Par râf nûn rauzâ andar âi !
 Zâhir hoiâ mardamân par filhâl :—
 Yeh Nikrâ Miyân vî haigâ sâhib-i-kamâl !

- 110 And showed him a boundless treasure !
And he greatly exhorted him,
“ Let not this matter get abroad !”

VI.

SHEKH DARVEST.

TEXT.

*Bāki karāmāt wa ḥalāt Miyān Shekh Darvesh Sāhib, mauras 'ālā
Shekh Ansārīdān Bastī Shekh Darvesh 'ilāqa Jālandhar ke, murīd
Shekh Jalāl bin Mūsā ke imdād ko foran Bukhārā meñ pahunchkar
ba-khūbī khādimān-i-Masjid Mukhāk ko rū ba-rāh farmāyā.*

Ik mard Jalāl Shekh nāmī ;
Hoīā oh Bukhārā meñ mukāmī.

Rozīān dā mahīnā jād ke āīā,
Oh shakhs eh dīl vichh apne lāīā :—

- 5 Das rozā ākhirā māh-i-Ramzān
Masjid Mukhāk meñ guzārān.
Paṛh karke namāz wahān hī ṭahrā ;
Ākhan lage khādimān ohān ā :

“ Rahine nahīn denge ithe tuhā nūn !

- 10 Chaldā ho dikhāke piṭh sānūn !”
Sūrat koī rahne dī nā pāī :
Main ne ditte pīr dī dohāī.
Mahrāb se nikale Shekh filfaur !
Khādim hoe dekh us nūn kāfūr !

- 15 Phir das din khādimān-i-Masjid
Karde rahe iltafāt behad.

Ziāfat karde halwe dī khilāī :
Kahne lage ; “ Ai Buzurg-jāī,
Multānī pīr hai tumhārā :

- 20 Zorāwar bahut hai Khudārā.”

Is hāl nūn pisar-i-Mūse kaī bār

Tamsīl ke taur kardā izhār :

“ Yāne mere pīr dī ba-daulat,
Othe hoī bahut sārī izzat.”



LEGENDS OF THE PANJÂB.

TRANSLATION.

Another miracle and story of Miyân Shekh Darvesh, the founder of the Ansârî Shekhs of Bastî Shekh Darvesh of Jâlandhar, who, to help his disciple Shekh Jalâl bin Mûsâ* at Bukhârâ, went there in a moment and converted the attendants of the Mukhâk Masjid.

Shekh Jalâl was a celebrated man,
Who settled at Bukhârâ.

- During the month of fasting
He took it into his head
5 To spend the last ten days of Ramzân†
In the Mukhâk Masjid.
After saying his (usual) prayers he stayed on,
But the attendants of the place came and said :‡
“We will not let thee remain here !
10 Be off and show us thy back !”
He could not see any way of remaining on,
And called on his preceptor.§
Shekh (Darvesh) immediately came out of the *mahrâb* !||
And the attendants when they saw him (melted like)
caphor !
15 After this for the ten days the attendants of the Masjid
Served them with unbounded courtesy.
They feasted them well with sweets,

* This must be meant for Sayyid Jalâl Bukhârî who flourished 1188-1283 and died at Ūchh as a disciple of the great Shekh Bahâu'ddîn Zakaria of Multân (1170-1266). He was the grandfather of the celebrated Saint Shekh Jalâl Makhdûm Jahâniân Jahângasht (1308-1384), the founder of the Malang and Jalâliâ Faqirs, and of Sayyid Sadru'ddîn Râjû Qattâl who died in 1403. Jalâl Bukhârî is often confused with the greater Shekh Jalâl the Makhdûm and is no doubt introduced here as the disciple of Shekh Darvesh in order to glorify the latter.

† The Musalmân month of fasting.

‡ Because his being there interfered with their profits from the visitors at the shrine.

§ Observe the use of the first person here.

|| The niche in every mosque which marks the direction of Makkâ.



TRANSLATION.

The Story of the miracles of Miyān Walīdād, the eldest son of Miyān Shekh Darvesh, who is called the Young Miyān (Nikrā Miyān). The glory of his might was very great. Miyān Walīdād miraculously restored to life a dead cat, and showed himself to a follower in the form of a tiger, and removed his tomb from outside to inside the (family shrine).

Shekh Darvesh ever acted
According to the precepts (of Muḥammad).
Every Friday he went to repeat the *fātiḥā*,*
And never failed in this.

- 5 One day when he went as usual (for this),
He took with him (his son) Miyān Walīdād.
As they were returning home from the graveyard,
They came across a dead cat on the road.
When the Young Miyān spoke to it,
10 Life came into the dead body !
When Shekh (Darvesh) saw this,
His face became very red with anger,
And he said : " Do nothing
That shall be injurious to the faith."
- 15 Now is the place to consider and think
Why the young Miyān went to Lāhor.
When his father pressed him, (saying) :—
" Keep away from fanaticism and miracles,"—
Without asking him he started off,
20 And fixed his abode in Lāhor.
Shekh Darvesh followed him,
Intending to go to Lāhor.
Reaching there he found out
In which street his son dwelt,

* The opening chapter of the *Qurān* repeated over the graves of the dead.

LEGENDS OF THE PANJÂB.

- 25 And said to his follower :* "Go quickly
And bring my son to me."
When his follower went the first time
He found a man looking like a tiger !
The next time the follower went
- 30 He found him like a roaring tiger !
The third time he saw him
He was ready to tear him !
The follower went and all the story
Bit by bit he related.
- 35 When Shekh (Darvesh) heard it he prophecied to
(Miyân) Mîr,† (saying) :
"My son will die this week !
Bring his body to Bastî (Shekh Darvesh),
And make no delay about it."
Walidâd died that week,
- 40 And Miyân Mîr‡ remembered the request of Shekh
(Darvesh).
He put the body into a coffin,
And started it (on a camel) to Bastî (Shekh Darvesh).
They say that when the body reached,
It was buried outside the shrine.
- 45 The people said, "O Holy Miyân (Shekh Darvesh) !
There is no place for the Young Miyân in the
shrine."
Said he : "If thou be a true tiger,
Come into the shrine thyself, my son !"
Although the grave was made outside,
- 50 It came into the shrine that night !
Then the people at once knew,
That the Young Miyân is a worker of miracles !

* Miyân Mîr : see below, line 40.

† See line 40.

‡ Probably meant for the great saint of Lâhor, Shekh Muḥammad Shâh Mîr, Miyân Mîr, who flourished in 1550-1635 A.D.

VIII.

SAYYID 'ABDU'LLAH TANÛRÎ.

TEXT.

Hâl karâmat Sayyid 'Abdu'llah 'urf Tanûrî Jâlandharî, 'ke lohe ke garm tanûr meñ Nawâb Tuglak Lâhor ne ðalwâe; Khudâ ke fazal wa karm se sahîh sâlim nikale; ik bâl ko ânch na lagi. Sayyid 'Abdu'llah ke wâlid kâ nám Sayyid Ibrâhîm Tanûrî hai, jin kî mazâr Sarhand meñ hai.

Pâk Sahîfân vichh hai likhiâ,—is meñ shak na kujh,
Bhale bure ifâl lukâî âdil zâlim bujh.

Je bande nek amal kamâwân, tad to Allah Sâin
Hâkim munsif adîl bhaje; adal kare har thâin.

5 Je khalku'llah bure kâmon par himmat apnî lâe,
Allah Pâk dî khalkat sârî zâlim hath vichh phâe.

Sûbedâr Lâhor dâ baniâ ik bandâ kamzât,
Sayyid nûn oh katal karâkar khush hove din rât.

Kisî te eh sun lâ us ne; 'Jo Sayyid ho asalî,
10 Oh nûn mutlak âg na lage, sahîh riwâyat nikalî.'
Aur musâhib na-lâik ne eh matlab samjhâi :

"Hor kaumân ne Sayyid banke mulk lût hai khâiâ.
'Shâhjî, Shâhjî' bare kahâwan, murîd bahut banâwan.
Har-bar se fatûhân leke, aishân khûb udâwan."

15 Lâhor Shahr hukm dî sî: 'Jo koî Sayyid âve,
Chobdâr Nawâbî us nûn pakar Kachahrî lâve.'
Jo koî Sayyid âfat-mârâ Kachahrî vichh â jândâ,
Lohe dâ tandûr tapâkar oh de vichh sarwândâ.
Is tarah us zâlim mûzî bahut Sayyid jalwâiâ.

20 Us zâlim de dil meñ, yâro, zarâ rahim na âiâ.

Âkhir Sayyid Abdu'llah Shâh Lâhor Shahr vichh âiâ :
Kisî moman de dar par us ne dam hukkâ dâ lâiâ.

Hindû dâ makân sâ band-bûhâ rakhâ nîchâ;
Shâh Sâhib farmâne lâge: "Unchâ kar, O nîchâ!"

25 Ghussa hoke Hindû boliâ: "Hâthî sâth na kâi,
Jis ke kâran mainûn, Sâin, eh jhîrk farmâi!"
Dûjâ boliâ; "Hazrat Maulâ, kî hai zât tumhârî?"

Shekh-zâde, yâ Mughal bachâ ho, yâ Sayyid bikhiârî ?”

Boliâ Bâbâ : “ Sânnûn Sayyid sarî kahe lukâi :

30 Shabîr dî nasal kahâven : is vichh shak na kâi.”

Is bât nûn sunkar lokân bahut tâsuf kîtâ :

Piâdâ shâhî Sayyid Sâhib nûn phariâ ; uf nân kîtâ.

Jad Kachahrî hâzir hoiâ puchhiâ us malzâdâ :

“ Kî hai zât tuhâdî ? Sânnûn daso, Sâhibzâdâ !”

35 Boliâ Bâbâ : “ Zât safât dâ Mâlik haigâ Allah !

Sayyid Hussainî sânnûn âkhan : is men shak na Wallâh !

Us mâzî ne hukm diâ : “ Eh jald tandûr tapâo :

Is Sayyid nûn bhâîn-wâlî lazat khûb chukâo !”

Boliâ Sayyid : “ Uzar nahîn hai ; jo marzî hai Maullâ,

40 Sir par mannân ; dam na mârân : sab te hai eh aulâ.”

Tadûr lohe dâ jis dam hoiâ umdâ lohâ lâkhâ,

Sayyid “ B’ismi’llah” parhkar kadam jâ us par râkhâ.

Sayyid sâhib tandûr garm vichh jis dam jâkar wariâ,

Naukar shâhî jaldî jâkar chapar us par dhariâ.

45 Din tîje us pâpî hâkim bhijiâ ik sipâhî,

Shâh Sâhib dî râkh le âve, der na lâe kâi.

Naukar shâhî wahân pahunchkar chapar châ uthâiâ.

Shâh Sâhib nûn andar us ne Kalima parhdâ pâiâ !

Araz kîâ, ke “ Hazrat, hun ithon bâhir âo !”

50 Bole : “ Kuchh parwâh na, sânnûn Hâkim nûn bulwâo.”

Hâkim sunkar pâ piâdâ turt wahân par âiâ :

Muâfi dâ phir khwâhân hoiâ. Shâh ne eh farmâiâ :

“ Terê kuchh taksîr na, Sâhib, merî eh takdîr.

Jo âve so sir par dhare : kyâ kîje tadbîr ?

55 Phir jo tusî muâfi mângo, main Allah de nâm

Bakhshî dil se, is shart par ;—chhoḍo eh bad kâm.”

Nawâb Sâhib ne Shâh Sâhib nûn khilat aur inâm

Nazar men dekar araz kîâ : “ Ik hâthî lîjo thâm.”

Shâh Sâhib ne filkhâne se mast hâthî chun liâ :

60 Har zanjîr jo pâiâ uthe jhatkî se bhun diâ.

Sûkhî ghâs dîkhâkar bole : “ Sun, hâthî, ik bât ;

Yehân bahut mulîde khândâ, sâdî sûkhî pât !”

Hâthî ne oh saund men lekar mathe utte dhariâ :

Âge âge Shâh chale, tâ pichhe hâthî tûriâ.

- 65 Shāh Sāhib jad chalde chalde us jagāh par āe,
 Jithe hukkā pītā sâ aur Hindû tânâ lâe.
 Lokân uthe araz karî: “ Eh buhe haigâ newân :
 Dûje bûhe chalkar waṛiye : is vichh hikmat enwân.”
 Bole : “ Yâro, chup raho tum ; jad main hukm karewân
- 70 Hâthî apne rastâ âpe khulâ karegâ enwân.
 Hâthî de ik ṭakar te oh deodhî gir hî gaî ;
 Shāh Sāhib ne pesh-khabarî ithe zahîr kî !
 Eh shohrâ jad Shāh Sāhib dâ âmân ne sun pātâ,
 ‘ Is jagāh se chal denâ hai,’ Hazrat man vichh dhâiâ.
- 75 Jo Sayyid mukâbir, yâro, Jālandhar vichh haiñ rahindâ,
 Fakhar ke bâis is Hazrat nûñ waḍkâ apnâ kahindâ.
 Mazâr inhân dî Bastî aur Jālandhar dî darmiyân.
 Alî Shāh ne nâi banwâi, chûne gumbaz zi-shân.
 Nau sau âth haiñ barsân guzren duniyâ ton sidhâre.
- 80 Is duniyân nûñ hech hî jânâ, Allah kām sañwâre.
 Sahîh rawâyat yûn hai Sāhib Sayyid Ibrâhîm,
 Tanûrî Sāhib dâ lakab sâ pâkar, hoe khuld mukîm.
 Châr-dîwârî masjid meñ hai un kî kabar zarûr :
 Jo chāhe ziârat karne, is meñ shak nân kûr !
- 85 Watan chhod Abdu’llah Sāhib jad Jālandhar vichh âe
 Lakab âbâi sâth le âe, Tanûrî hai sadâe.
 Asal nâm hai un kâ, bhâto, Dānishmān Abdu’llah.
 Walî kāmîl haiñ ; un ko mânên ithe de ahilu’llah.

TRANSLATION.

Story of a miracle of Sayyid ‘Abdu’llah, called the Tanûrî of Jālandhar, whom Nawâb Tughlaq of Lāhor threw into a hot oven, and who by the grace of God came out therefrom safe and sound with not a hair of his head injured. Sayyid ‘Abdu’llah’s father, whose shrine is at Sarhand (Sirhind), was named Sayyid Ibrâhîm Tanûrî.*

It is written in the Holy Books, that there is no doubt
 That a people hath kind and harsh rulers according as
 its own actions are good and bad.

* Apparently meant for some member of the Tughlaq family, of which eight held rule over Lāhor from 1321 to 1398 A.D.

LEGENDS OF THE PANJÂB.

If a people do righteousness then doth the Lord God
Send a good and just ruler, that ever doeth justice.

- 5 If a people do evil with all their might,
Then doth the Holy God thrust them into the power of
a tyrant.

A low man was made Governor of Lâhor,
Who delighted day and night to slay the Sayyids.*

- Some one told him that it was a true saying,
10 That a pure Sayyid could not be hurt by fire.

Then an evil-minded friend said to him :

- “Men of other classes pretending to be Sayyids are
ruining the country.

They are saluted as great (personages with the title of)
‘Shâhji’† and have many followers.

They take large gifts and enjoy themselves thus.”

- 15 The order was given in Lâhor City that if any Sayyid
entered it

The Nawâb’s agents were to seize him and to bring him
to Court.

If any unfortunate Sayyid was taken to the Court,

They heated an iron oven and burnt him in it.

In this way this base tyrant burnt many Sayyids.

- 20 My friends,‡ the tyrant had no mercy in his heart.

At last Sayyid ‘Abdu’llah Shâh went to Lâhor City,

And was smoking at the door of some good man.

A Hindû (close by) had built a very low entrance to his
house.

Said the Saint : “ Make it higher, O low man !”§

- 25 Said the Hindû angrily : “ Thou hast no elephant with
thee

That thou mayest mock me, my Lord !”

* Who are looked upon as peculiarly sacred persons.

† Commonly accorded to Sayyids.

‡ To the audience.

§ Making play on the word *nichâ*, low.



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Said another : " Holy Preacher, what is thy caste ?
Art a Shekh, a Mughal or a beggarly Sayyid ?"*

Said the Saint : " All the world calleth us Sayyids.

- 30 They say we are the seed of Shabîr ;† there is no doubt
in this."

The people were very sorrowful on hearing these words.
The royal messenger seized the Sayyid and had no
mercy.

When he reached the Court said the tyrant :

" What is thy caste ? Tell me, thou son of the Saints !"

- 35 Said the Saint : " God is the Lord of caste and clan !
We are called Hussainî Sayyids‡ : there is no doubt by
(the grace of) God !"

The tyrant gave an order : " Quickly heat the oven,
And let this Sayyid have a good taste of his brethren !"

- 40 Said the Sayyid : " I make no complaint ; the will of God
I take upon me without hesitation : this (duty) is above
all."

When the iron of the oven was thoroughly red hot,
The Sayyid, saying " In the name of God," entered
into it.

As soon as the Sayyid had entered the oven
The royal servants quickly shut down the lid.

- 45 On the third day (afterwards) that evil tyrant sent an
official

To bring him the Saint's ashes without any delay.

The royal servant went and lifted up the lid.

He found the Saint repeating the Creed inside it !

Said he : " O Saint, come out of it now !"

- 50 Said (the Saint) : " Never mind, send the Governor to
me."

When the Governor heard of this he came quickly on
foot,

And was anxious to be forgiven. Said the Saint :

* All these are Musalmân 'castes' or classes.

† i.e., of the Imâm Hussain.

‡ Descendants of the Imâm Hussain.

“Thou art not in fault, my Lord, it was my fate.
 What is to be must be borne : why make plans (to
 avoid it) ?

- 55 If thou wouldst have forgiveness, in the name of God,
 I will grant it with my heart on this condition :—that
 thou give up these evil ways.”

The Nawâb gave the Saint dresses of honor and money
 As gifts and said : “Take an elephant also.”

The Saint chose a furious elephant from the (royal)
 sheds,

- 60 That would break all the chains put on it.
 (The Saint) showed it some dry grass and said : “Hear,
 O elephant, my say.

Here thou wert well fed, I have but dry grass !”

The elephant took (the grass) in his trunk and put it on
 its head.*

The Saint went first and the elephant followed.

- 65 Then going along the Saint came to the place
 Where he had smoked his pipe and the Hindû had
 abused him.

Said the people : “This door is low.

Be pleased to enter by another door : it will be best.”

Said he : “Silence, my friends, when I order it,

- 70 The elephant will himself open up a way.”
 (Thereupon) the doorway fell down from a push by the
 elephant,

As the Saint had prophecied there !†

Everybody heard of the doings of the Saint,

And the Saint judged it best to leave the place.

- 75 The great Sayyids, my friends,‡ that dwell in Jâlandhar,
 Proudly call this Saint their ancestor.
 His shrine is between Bastî (Dânishmandân) and Jâlan-
 dhar.

* i.e., accepted it.

† The prophecy the bard has apparently forgotten to relate.

‡ To the audience.



- 'Alī Shāh rebuilt it with a magnificent plastered dome.
It is 908 years since (the Saint) left this world.*
80 In doing God's work he deemed this world to be nothing.

It is a true saying that Sayyid Ibrāhīm,
Who obtained the title of Tanûrî† Sāhib, entered
paradise.

- It is true (too) that his tomb is in a four-gated *masjid*.
Who wish can visit it: there is no doubt or lie in this!
85 When 'Abdu'llah Shāh leaving his home came to
Jālandhar

He brought the title with him and was called Tanûrî.
His real name, my friends,† was Dānishmand 'Abdu'llah.
He is a perfect Saint, and the men of God worship him
there (at Jālandhar).

IX.

SHĀH 'ABDU'L-GHAFFŪR.

TEXT.

*Zikar karāmat Shāh 'Abdu'l-Ghaffūr Sāhib sākin Bastī Dānish-
mandān 'ilāqa Jālandhar, ke bandūg golīān un ke chādār par thandī
hokar zamīn par gir paṛnā.*

- Ik piṇḍ Bhawānîpūr hai mashhūr;
Majlis othe hove nūr—purnūr.
Othon chale ānde sī jo ch Shāh,
Darvesh kaī sī in de hamrāh.
5 Pahunche jad Badāle de barābar,
Paṛne lagīn golīān tarātar.
Sāthī hoe ḍarke bahut bad-hāl:

* This is of course an imaginary date.

† Whoever Sayyid Ibrāhīm Tanûrî may have been it is clear that he takes his name Tanûrî from some place. The title seems to have become a general one in Jālandhar: see above No. I. The local derivation is from *tanūr*, an oven, in honour of the hero of the red hot oven, i.e., Sayyid 'Abdu'llah, but the fact of this saint's being the son of a Tanûrî upsets this derivation.

‡ To the audience.

- Farmâîâ, ke "Kar lo sâbar nûn thâl."
 Jad âge kadam chale woh do châr,
 10 Âî tad golîân dî bochhâr.
 Dhûndan lage sâthî, koî ho oṭ :
 Farmâîâ: "Razâ dâ pahino tum koṭ."*
 Jab kuchh chale râh âge hamdam,
 Parne lagîn golîân chhamâ-chham.
 15 Sâthî hoe nûhâ kar mîwâlî :
 "Hun jânân de pai gae haiñ lâlî !"
 Châdar dî utâr un ne phir kar :
 "Tum tân lo sâre apne sir par."
 Pahilî sî golîân jo âwan dîn,
 20 Sajje khabbe se nikal jândîn.
 Phir châdar ke barâbar âkar pa dîn,
 Thandî zamîn saban girdîn.
 Yeh dekh karâmat hove mashkûr,
 Sâthî jo ho gae se dil chûr !

TRANSLATION.

Account of a miracle of Shâh 'Abdu'l-Ghaffâr† of Bastî Dânish-mandân in Jâlandhar:—Making bullets that fell on his sheet fall cold to the ground.

- There is a well-known villlage (called) Bhawânîpûr,‡
 Where there is a brilliant company (of saints).
 When Shâh ('Abdu'l-Ghaffâr) was coming thence,
 Many *darveshes* followed him.
 5 When they neared Badâlâ§
 Bullets began to fall noisily about them.
 His followers were wretchedly frightened,
 But (the Saint) said: "Put on the shield of patience."
 When they had advanced a few steps,
 10 The bullets came in showers.

* The English word 'coat.'

† This is probably a strictly local saint.

‡ In the Jâlandhar District.

§ Three miles from Jâlandhar.



- His followers began to search for a shelter,
But he said: "Put on the coat of contentment."
When the companions advanced a little further,
The bullets began to fall very quickly.
- 15 The terrified followers began to lament, (saying):
"Death hath fallen on the way-farers!"
(The Saint) took off his sheet and said again (to them):
"Stretch it over all heads."
The first bullets that came
- 20 Went right and left (of them),
Then they fell upon the sheet
And all fell off cold upon the ground.
Seeing the miracle they were thankful,
The followers that had been weak of heart!

X.

IMÂM NÂSIRU'DDÎN SÎRÂNÎ.*

TEXT.

*Bayân tashrif ûwarî Imâm Nâsiru'ddîn Sahib Jâlandhar men, aur
Jâlandhar nâm jogî ko maghlûb karke nikâl denâ, aur izhâr dîgar karâ-
mât Hazrat mazkûr.*

Awwal hamd Khudâ de kabkar âkhân salâm Nabbî nûn.
Merâ maksad dilî barâve! Rahmat bhaj Walî nûn!

Nasiru'ddîn Sîrânî Sayyid jad Jâlandhar âe,
Lokân de hidâyat kâran ethe dere lâe.

- 5 Jogî sâ ik badâ hankârî is shahr vichh rahindâ,
Jo kuchh chahandâ so kuchh kardâ, dukh bahut sad-
aindâ.

Fajar de bele nûr de tarke is zâlim te darden,
Gâiân-wâliân dûdh chûeke is âge lâ dharden.

- Jo koî is men derî karde, yâ nâghâsî pândî,
10 Oh de dûdh bigar jândâ sî, yâ gâe mar jândî.
Ik same jo Hazrat dekhiâ ranân zâlân kufiân,

* This is the chief Saint in Jâlandhar.

LEGENDS OF THE PANJĀB.

- Bahūt se bartan dūdh dahī de oh nūn dene turān ;
 Nāsiru'ddīn Imām Sāhib nūn un par raham jo āiā,
 Ik Gujareṭī dudhwālī nūn apnī taraf bulāiā.
- 15 Do phūl daboe dūdh meṇ; farmāiā : “ Le jāo;
 Jo kuchh hālat uthe guzre sānūn ākh sunāo.”
 Jad jogī de pās Gujarīān pabunchiū kuchh kar der,
 Puchhan lāgā, “ Der kyūn lāi? Pariā kyā andher?”
 Dūdh jo un kā dekhiā jogī, haigā khūnī rang !
- 20 Teorī pākar puchhan lāgā : “ Kyūn hai khūnī rang ?”
 Budhiā dardī, ‘Har Har’ kardī, bolī : “ Ik fakīr
 Mere dūdh meṇ ungalī dūbī : main jānān koī pīr !”
 Panj chhe chele pahīle ghalle, nāl hukm eh kītā :
 “ Jekar tubāde nāl na āo, pāo aphā kītā.
- 25 Jaldī jāo, pakar le āo : ho mard fakīr,
 Jis ne tāza dūdh mere ko kītā lahū nazīr !”
 Pās Hazrat de chhaiān ākar Kalimā Hakk dā parhiā !
 Uthe hī oh baiṭhe rahe kuchh tazkīrā na karīā !
 Phir jogī ne ghusse khākar das vīh chele hor,
- 30 Pakarān kāran Imām Sahib de jaldī ditte tor.
 Oh vī jā Musalmān hoe, nā muṛkar giā koī :—
 Jeh de wal ho Sachā Sāhib, oh de wal har koī !—
 Panjāh chele hor bhajkar jogī ne eh kihā :
 “ Kyā ghazab jo uthe giā ? Uthe jogā rihā !”
- 35 Bākī chele sāth lekar āpī hoiā rāhī.
 Imām Sāhib de neṛe ākar eh gall kītī wāhī :
 “ Yā karāmāt dekho, Sāhib, yā kuchh hamēn dikhāo.”
 “ Phir tamāshā kudrat Rabb dā. Akkhen dekhde jāo.
 Pahilī sī eh Hindū nagarī Musalmānī hun us jāo.
- 40 Sāhib hath waḍāiān ; jis deve oh pāo.”
 Jogī eh gall sunke, yāro, wal asmānān chahiā :
 Jūtā Hazrat Imām Sāhib dā piche oh de nē pariā !
 Jūtā ‘tar-tar’ lagdā sir par, picchhā mūl na chhaḍiā :
 Jogī ākhir lukiā, yāro, nūr jamāl dā kaḍhiā !
- 45 Ek karāmāt Imām Sāhib dī pahilī hī mashhūr.
 Bahut zamāne us par guzrā, koī na jāne kūr !
 Rāwī yūn riwāyat kardā :—jis eh shahr basāiā,



- Us ne apne Gurû Sâhib te lakab Jālandhar pāiā.
Phir jo us dī gaddī baiṭhā ehī lakab us pāiā.
50 Usī tarah is jogī tak eh lakab sâ mildā āiā.
- Jogī de naṭh jāne dī jad pahunchī khabar chauphere,
Shāh Sâhib de girde lokān ākar pāe dere.
Gawwān-wāliān rāzī hokar Kalimā shukar dā paṛhiā.
Dīn dunī dā maksad un kâ kadhī na hargiz ariā.
- 55 Rauza Hazrat Imām Sâhib dā baniā ālīshān ;
Ziārat kārān lukāi jāveñ Hindū Musalmān.
Nadaz-niāz chapḥāveñ othe Walī murādeñ pāveñ.
Hār mahīne mele hone, āmī-dekhan jāveñ.
- Allah de maiñ sidkā jāwān, jo haigā Kartār !
60 Bandiān de gham dūr karaiṇdā hoke woh Ghaffār !

TRANSLATION.

The Story of the advent of the Imām Nāsiru'ddīn to Jālandhar, and of his conquering a jogī called Jālandhar,† and an account of the other miracles of this Saint.*

First I praise God and then I salute the Prophet (Muhammad).

May he fulfil the desires of my heart ! May he send peace to his Saint !

When the Sayyid Nāsiru'ddīn Sīrānī‡ came to Jālandhar,

He settled there to convert the people.

5 A very haughty jogī dwelt in the city,

Who did as he pleased and gave great trouble.

Early in the morning through fear of this tyrant,

The owners of cows milked them and brought (the milk) to him.

* He is probably only a local Saint, but may be meant for Nāsiru'ddīn Awadhī, the preceptor of the celebrated Saint Nizāmmu'ddīn Auliā of Dehlī in the 13th Century. † See introduction.

‡ The Sīrānīs are a tribe of Pāṭhāns settled all about the Sulaimān Mountains.

LEGENDS OF THE PANJÂB.

- If any one delayed and neglected to do so
- 10 His milk went bad or his cow died.
 One day the Saint saw the women, old and young,
 Going to him with many pails of milk and curds ;
 And the Imâm Nâsiru'ddîn had pity,
 And called a Gûjar woman* to him.
- 15 He put two flowers (into the milk) and said : " Take it
 away,
 And come and tell me all that happens."
 When the Gûjars went to the *jogî* after some delay,
 He asked them, " Why are you late ? What misfortune
 has happened ?"
- When the *jogî* saw their milk it was all bloody !
- 20 He frowned and asked them, " Why is it bloody ?"
 Said an old woman, terrified and calling on God : " A
faqîr
 Put his fingers into my milk : I think he must be a
 saint !"†
- (The *jogî*) sent five or six disciples and gave them an
 order :
- " If he does not come with you bring him by force.
- 25 Go quickly and seize him : he must be a bold *faqîr*
 To make my fresh milk look like blood !"
- The whole six went to the Saint and all repeated the
 Creed of God ! ‡
- They remained there and said nothing (of what they had
 been told to say).
- Then the *jogî* in his wrath sent ten or twenty disciples
 more
- 30 To seize the Imâm quickly.
 They two turned Musalmân and none went back :—
 On whose side the True God is, on his side is every
 one!—
- The *jogî* sent fifty more disciples and said :

* The Gûjars are the cowherd class of the Panjâb.

† And has worked a miracle.

‡ i.e., turned Musalmâns.



- “What magic is there, that the *jogîs* remain there?”
- 35 Then taking the rest of his disciples he started himself.
He came to the Imâm and said these foolish words:
“Either see my miracles, my Lord, and show me some
(of yours).”
(Said the Saint): “Still (the sign of) the power of God
remains. See it with your eyes.
Formerly this was a Hindû city now it is a Musalmân
one.
- 40 Success is in God’s hands; He obtains to whom He
gives it.”
Hearing this, my friends,* the *jogî* flew up into the sky:
But the holy Imâm’s shoe went up after him!
The shoe kept beating his head ‘tap-tap’ and would
not leave off:
At last the *jogî* disappeared, my friends, turned out by
the glorious light of (the Saint!†)
- 45 This was the first remarkable miracle of the Imâm.
A long time has passed since and yet no one thinks it
untrue!
Historians relate that he who founded the city
Obtained the title of Jālandhar from his Gurû.
And then whoever sat on the throne took the same title.
- 50 In this way the (above-mentioned) *jogî* came by the
title.

When the *jogî* disappeared news of it reached every-
where,
And the people came and settled round the Saint.
The owners of the cows much pleased gladly repeated
the (Musalmân) Creed.
They were never disappointed in their religious or
worldly desires.

* Addressed to the audience.

† This means that he was thoroughly beaten, because to be struck with
a shoe is a most ignominious thing in India.

LEGENDS OF THE PANJÂB.

- 55 A magnificent shrine is built to the Imâm,
And Hindûs and Musalmâns (alike) worship there.
They bring their offerings and obtain their desires
through the Saint.
There is a fair in June, which all the world attends.
- I worship the God that is the Creator !
- 60 That puts away the sorrows of His servants and is the
Remover (of Sins) !

XI.

'ÂQIL SHÂH SÎRÂNÎ.

TEXT.

Zikar karâmat 'Âqil Shâh Bukhârî Sâhib Sîrânî, jinhoñ ne apnâ makân Jauriân-wâle Châh par banâkar, ik mukhtasar baghîcha dîl-chasp lagâyâ.*

- Ik shakhs Âshûr Beg sâ Mughal barâi nâmî :
Hâthî ambâ heth ghorâ banhke soiâ nâl ârâmî.
Ghorâ chhutkar oh dâ, yâro, warîâ vichh bâghîche;
Sâin log dhatkâriâ is nûn, jâ giriâ nîche.
- 5 Mirzâ Sâhib jo jâge nîndon langrâ dekhâ ghorâ :
Lohâ lâkhâ hoke oh ne hath vichh phariâ korâ ;
Zor nâl faqîr Sâin nûn do korê jâ mâre.
Shâh Sâhib ne korê khâe, na kuchh mûl pukâre.
Bole Mirzâ : " Tainûn golî je lagî vichh tawîron ;
- 10 Jâne apnî karnî pâi, nahîn jâne takdîron."
Shahr Jâlandhar wardâ sî, jo golî sidhî âi :
Mathe uthe lagke, oh dî jân labân par âi.
Aisî golî khâkar, yâro, bachda hai vî koî ?
Jo takdîr Ilâhî, yâro, so hî pûrî hoî.

Ab mazâr faiz âsâr 'Âqil Shâh Bukhârî Sâhib usî makân par manjûd hai. Har sâl wahân par ik mukhtasar melâ hotâ hai. Malang log âksar tabmâl pâte haiñ. Pur-fizâ makân hai, aur Bastî Shekh Darvesh ke ruqba meñ, jâñib Sharaq, Jâlandhar ke pukhta sarak par wâqi'a hai.

* As the Shîrânîs are Pathâns this Saint is hardly likely to have really come from Bukhâra.

TRANSLATION.

The Story of a miracle of 'Āqil Shāh Sīrānī of Bukhāra, who built himself a house at the Jauriān Well and made a beautiful little garden.*

- There was a well-known Mughal,† called 'Āshūr Beg,
Who tied his elephant and horse under a mango tree‡
and went to sleep at his ease.
The horse got loose in the garden, my friends;§
The ascetics frightened him away and he fell down.||
5 When the (Mughal) nobleman awoke he saw that his
horse was lame,
Red as a (hot-) iron (with rage) he took a whip in his
hand
And twice struck the Saint hard with it.
('Āqil) Shāh received the blows, but said nothing.
Said the nobleman : " If a bullet strike thy forehead,
10 Know it is the reward of thy (evil) deeds, know it not
for thy fate."
As he¶ was going into Jālandhar City a bullet came
straight at him,
And struck his forehead and his life departed.
My friends,§ from such a bullet (-wound) can any one
escape ?
My friends,§ as God had ordained, so was it fulfilled.

The gracious shrine of 'Āqil Shāh of Bukhāra is still where his house was. There is a small fair there every year, where ascetics perform dances. It is a delightful house in the environs of Bastī Shekh Darvesh, to the East of it on the high road to Jālandhar.

* At Jālandhar.

† A class of Indian Musalmāns.

‡ In the Saint's garden.

§ To the audience.

|| And broke his knees.

¶ Who 'he' is—whether the Saint or the Mughal—is not clear from this story.

LEGENDS OF THE PANJÂB.

XII.

'ÂZAM SHÂH.

TEXT.

Tazkirât Miyân 'Âzam Shâhî Sâhib, 'asâlî mutawattan 'Âlâ Poṭhowâl ya'ne Gujrat, ba'd ash muqayyim Bijwârâ tâ âkhiri dam.

Miyân 'Âzam Shâh, pîr Kâdîrî, aise ahilî kamâl,
Fazal karâmat dekh unhôn dâ mulk hoîâ khushhâl.
Jâgîr muâfi mûl na lainde langar aisâ khulâ,
Darvesh musâfir khâwan uthôn, tût na âve, Wâllah !

- 5 Ik dafâ barât â utarî Bijwârâ vichh bhârî :
Dâwat un de warjî boliâ : " Â karke, langârî !"
" Vîh ser hainge châwal, Miyân, vîh ser haigâ ghî !
Un de siwâ ik bakroṭâ haigâ, hor na hai kuchh, Jî !
Kitne sau barâtî hainge, sau ik hain darvesh :
10 Lukmâ lukmâ milo unhân nûn : ghaur kîjîye kheshe !"
Lângri nûn bole Hazrat : " Gham na zarâ khâo.
Dohrâ chhândâ tum ne lenâ ; ghî dikhâkar pao."
Jad pulâo tayyâr hoîâ, tân pahile janj bulâe,
Har ik nûn tawazzû karke khûb baranj khilâe.
15 Is de pichhe Bûre Shâh nûn dohrâ dittâ chhândâ :
Fukrâ se jo bâkî bachiâ ghurbân nûn jâ bânḍâ !

- Ik dafâ jo Hazrat, yâro, Bastî Shekh meñ âe,
Sâhib Dâd ne ziâfat karke teh ser châwal pakâe.
Ziâfat khâwan chale Hazrat, aisâ maukiâ hoîâ,
20 Jo koî miliâ nâl ho chaliâ, jam ghaṭ sau dâ hoîâ.
Sâhib Dâd Mîrâsî boliâ : " Itnî fauj jo âi,
Sabhân nûn taâm khilâkar ho jâwân karzâi !"
Bole Hazrat : " Gham na khâ, tân sânnûn das de pher,
Jo taâm hî tân pakwâiâ, haigâ kitne ser ?"
25 Araz kiâ, ke " Teh ser châwal jâ, kuchh kam ziâdâ,
Darveshân dî khâtir main ne kar rakhe âmâdâ."
Bole Hazrat : " Wahî khânâ mere sâmhne lâo.
Allah barkat pao, us meñ gham de pâs na jâo !"

THE SAINTS OF JĀLANDHAR.

Hazrat oh chāwal bahke apne hath bartāe :
 30 Sāre log vī raj gaī, yāro, ādhe kharch men āe !

Eh dastūr we dekhiā lokān, nāzān jo kuchh āwan,
 Apne pās woh mūl na rakheñ sabh jā bartāwan !

TRANSLATION.

The Story of Miyān 'Āzam Shāhī, originally an inhabitant of Great Poṭhowāl or Gujrāt, but afterwards a settler in Bijwārā to the end of his life.*

Miyān 'Āzam Shāh, the Qādariā,† was so powerful a man,
 That the people were made happy by his kindly miracles.
 Although he would not take any free grants of revenue
 he kept up so large a kitchen,
 That *durveshes* and travellers could not eat him out, by
 (the grace of) God !

- 5 Once a very large (marriage) procession came to Bijwārā.
 Said his cook (to them) : " Come, O processionists !"
 (And said to the Saint) : " Miyān, there are twenty *ser*‡
 of rice and twenty *ser* of *ghī* !
 Besides this a young goat and nothing else !
 The processionists are several hundreds and there are a
 hundred *durveshes* :
 10 They will only get a morsel each : think over it !"
 Said the Saint to the cook : " Have no fear at all.
 You shall have a double share ; show me the *ghī*."
 When the *pulāo*§ was ready he first called the pro-
 cessionists,
 Satisfied them all and fed them well.

* Bijwārā is in the Hushiārpūr District.

† A member of the order of ascetics founded by 'Abdu'l Qādir Jilāni.

‡ A *ser* is 2 lbs.

§ A spiced dish of rice and meat.

LEGENDS OF THE PANJÂB.

- 15 Then Bûre Shâh the cook took his double share :
And the portion left by the *faqîrs* was given to the
poor !

Once, friends,* when the Saint came to Bastî Shekh
(Darvesh)

Sâhib Dâd (the Minstrel) cooked thirty *sers* of rice for
a feast.

When the Saint went to eat the feast it so happened,

- 20 That whoever met him went with him and a crowd of a
hundred was created.

Said Sâhib Dâd the Minstrel : " So great a crowd has
come,

That if I feed them all I shall become indebted !"

Said the Saint : " Have no fear, show me

How many *sers* of food you have had cooked."

- 25 Said he : " Thirty *sers* of rice, more or less,

I have kept ready for the *durveshes*."

Said the Saint : " Bring me the dinner.

God will bless us, have no fear !"

The Saint sat down and distributed the same rice with
his own hands :

- 30 All the people were satisfied, my friends,* and only
half (the rice) was used !

The people saw that (the Saint's) custom was that,
whatever gifts came to him,

He kept nothing at all himself, but gave it all away.

XIII.

SŪFÎ AHMAD.

TEXT.

*Zikar kamâliyat zâhirî wa bâtanî Sûfî Ahmad Sâhib, mutawatan
khâs Jâlandhar, muhalla Kishn Chand, murîd khâs Shekh Anwar
Sâhib, sâkin Bajohâ Khurd, 'ilâqa Nakodar.*

Khudâe Pâk de nazar sawallî bande par jad hoe,

Pîr kâmil milâve us nân, sab kadûrat dhoe.

* To the audience.

THE SAINTS OF JĀLANDHAR.

- Sūfi Ahmad Shekh muazzam kasab se rizak kamānde.
Lokān nūn hidāyat karde, pīr par sidkā jānde.
- 5 Khidmat se hī azmat mildī; samjho ramz jalī.
Anwarjī dī shafkat kārān ho gae mard walī.
Kasaf karāmat Sūfijī dī jo haigī mashhūr;
Budhe budhe mard muabbad karde haiñ mazkūr.
Zuhad o tihārat Sūfijī ne aisī shahrat pāi,
- 10 Ālim fāzil murīd ban gae; jāne bahut khudāe.
- Maulvī Muhammad Khalīl Sāhib ne pīr pakarne khātir,
Bahut justajū kī chauphere, koī na pāiā māhir.
Kai dafā Maulvījī de dil meñ hoiā irādā :—
Sūfi nūn main pīr banāwān, par hai jāhil sādā !—
- 15 Khwāb meñ oh nūn hoī ishārat :—Sūfi pīr banāo,
Dīn dunī viehh zāhir bātan fāidā achhā pāo.
Dūje dīn istikhāre andar, eh ishārat hoiā :—
Sūfi de tusī baiat karo, juram jāegā dhoiā.—
Tije dīn jad Maulvījī nūn eh ishārat hoī,
- 20 Sūfi dā murīd ban giā, uzar na lāiā koī.
Barkat sohbat Sūfijī ne eh jalwā dikhlāiā;
Har ik madāraj darvesh dā oh nūn sair karāiā.
- Hāfiz Muhammad Akbar Sāhib fāzil sī muatbar,
Sāt tafsīrān Qurān Majīdiān oh nūn haisan azbar.
- 25 Hāfiz ne eh suniā jab shagird rasīd hamārā ;—
Sūfi dā murīd ban giā, karke bahutā chārā :—
Farmāiā, ke “Zāhir meñ bahu aukhā haigā kār !
Jāhil dā ho ālim pairā; banā samjhad bichār !”
Hāfiz Sāhib Sūfijī de milne khātir āe;
- 30 Sūfi Ahmad Akbarjī nūn yūn irshād farmāo.
“Allah de main sidkā jāwān, bahutā fazal farmāiā,
Fāzilkārī jamī mard nūn mere ghar bhijwāiā.
Araz asādī eho ik hai; ho jāve manzūr :—
Fātihā de tafsīr farmākar sātūn karo masrūr.”
- 35 Hāfizjī ne bād tāmīl aisā kahā rukararā :
“Sab kuchh hun main bhōl giā hān, rawān na āve zarā !”
Farmāiā, ke “Hāfiz Sāhib, fukrā log nimāne

LEGENDS OF THE PANJAB.

- Nazar hikârat nâl na dekho, karke hik thigâne.
 Allah Sâhib jis bande nûn ilm bâtanî deve,
 40 Us de âge sab sukhâlâ ilm zâhirî hove.”
 Phir farmâiâ : “ Hâfiz Sâhib, shafkat karke tâm,*
 Kuchh musâil âkh sunâvîn, dil pâve ârâm.”
 Us wakt phir Hâfiz Sâhib aisâ wa’iz farmâiâ :
 Bahutiân nûn taughash â gîân, bâkiân nûn rulwâiâ !
- 45 Maulvî ne jad Sûfî talkeñ, zikar dî pât.
 Ik roz tân oh nûn yâro, eh gall farmâf:
 “ Wa’iz kiâ karo har Jume nûn, khalkat fâidâ pâve ;
 Gumrahî nûn ehhad chhodke sîdhî râh wal âve.”
 Pîr dî itâat kare, ke mumbar par jâ bahe ;
 50 Ik tân maslihâ mûl na kitâ : ronde ronde rahe !
 Eh hîkâyat sunke Sûfî, eh kalima farmâiâ :
 “ Ilm tân parchiâ ; fukar na âiâ ; âiâ tân ki âiâ ?”
 Farmâiâ, ke “ Dûje Jume nûn main howângâ hâzir ;
 Mere sâmhne mumbar bahke wa’iz âkhe nâzir.”
- 55 Dûje Jume nûn Sûfî Sâhib masjid â khilove ;
 Maulvî Sâhib wa’iz farmâkar âp zarâ na rove :
 Lokân dâ eh hâl sâ hoiâ, sab karde sî zârî.
 Maulvî Sâhib wa’iz karainde, jûn dariyâ ho zârî !
- Maulvî Sâhib hajj karne nûn jad hoe âmâdâ,
 60 Sûfî Sâhib ijâzat bakshe ; bole : “ Wâh irâdâ !
 Mûlk Arab vichh dost mere dâ ghâtî utte derâ ;
 Oh nûn salâm âkhnâ ; mûl na kariye derâ.
 Maulvî Sâhib Baitu’llah de hajj te fârigh hoe ;
 Us pahâr par jâe upre, jithon fakîr labhoe.”
- 65 Sâmhne hunde ik bârî woh²boliâ mard âzâdâ :
 “ Salâm-alaik, Muhammad Khalîlâ, Sûfî dâ dil shâdâ ?”
 Burkâposh sâ mard Khudâ dâ, khâtir se pesh âiâ,
 Râtî rakhiâ khidmat kitî, tarke in farmâiâ :
 “ Ithe rahân, to ghar tusâdâ jânâ ho, nahîn zor.”
- 70 Maulvî âkhiâ ; “ Mihr tusâde, sânnûn deo tor.”

- Mard Khudâ dâ hâth pakarke sâth sâth ho chaliâ:
Thoṛâ chalkar daldal âiâ, miṭṭhî pânî raliâ:
Us de pichhe khâi âi, pânî se māmûr.
Farmâiâ: “ ethon lāngh mārke, langhnâ hai zarûr.”
- 75 Chhâl mārke khâi uthon asî jad langh gae.
Farmâiâ, ke “ Bas, Sâhib, asî aggon chalan rahe.
Pahne dâ hun velâ âiâ, kyûn main karân taksîr ?
Tusîn Sâfi nûn salâm âkhnâ jaldî be-tâkhîr.”
Eh gall fakîr akhke kahîn chhîn ho gae,
- 80 Hâjîjî do kadam chalke kholiân vichh âe.
Eh kholî Lāhor Shahr dî dekhî sî kae bâr !
Painḍâ dhādâ muk giâ ! Phir shukar kiâ Ghaffâr !
Sâfîjî dî khidmat vichh salâm-alaik pahunchâiâ.
Sâfîjî jawâb âkhkar yûn irshâd farmâiâ:
85 “ Pânî dî jo khâi dekhî samundar sâ zakhâr !
Daldal jo sî pahilî âi kaṇḍâsâ us pār !
Itnâ rastâ dūr dâ jo jaldî hoiâ tai,
Faqîrî eh nân jamnân ; darveshî hor hai shai !
Aise karshamâ dikhâune nahîn hai kuchh chîz :
90 Pahchân Allah Pāk de niâmat bari azîz !”

Maskan Sâfi Sâhib dâ Kishn Chand dâ Kot.
Asheshân* uthon disdâ, nâ hove koî oṭ !

TRANSLATION.

Story of the open and secret miracles of Sâfi Ahmad of Jālandhar, dwelling in the ward of Kishn Chand, a follower of Shekh Anwar of Lesser Bajohā in Nakodar.†

When the Holy God casts His benign glance upon His servant,
He brings to him a perfect Saint‡ and washes away all his wickedness.

* This is the English word (Railway) Station.

† Both these worthies are probably strictly local saints.

‡ In the sense of spiritual guide.

LEGENDS OF THE PANJÂB.

The great Shekh Sûfi Aḥmad earned his living by work.
 He exhorted the people and served his preceptor well.

- 5 Service leads to greatness; understand this great secret.
 He became a saintly personage through the favor of
 (Shekh) Anwar.

The miraculous powers of the Sûfi are well known,
 And his old worshippers can tell it.

The devotion and sincerity of the Sûfi became so famous,

- 10 That the wise and learned became his followers, as all
 the world knows.

The Maulvî Muḥammad Khalîl to obtain a preceptor
 Had made great search everywhere and had found no
 one competent (to guide him).

Many a time had the Maulvî made up his mind
 To make the Sûfi his preceptor, but he was entirely
 illiterate !*

- 15 He had a sign in a dream to make the Sûfi his preceptor,
 And thus obtain much open and secret advantage in
 both worlds.

Next day as a good omen he (again) had a sign (in a
 dream)

To follow the Sûfi and have his sins washed away.

On the third day the Maulvî again had a sign,

- 20 And became a disciple of the Sûfi and made no excuses.
 The Sûfi blessed his disciple with his company,
 And initiated him into all the paths of a *durvesh*.†

The very learned Ḥāfiz‡ Muḥammad Akbar
 Had by heart the seven chapters§ of the Holy *Qurân*.

- 25 The Ḥāfiz heard that his own disciple||
 Had become a disciple of the Sûfi with all his heart,

* And that made the difficulty.

† Religionist or ascetic.

‡ A person who has the *Qurân* by heart.

§ Should be 114 chapters.

|| i.e., the Maulvî Muḥammad Khalîl.



- And said : "This is apparently a truly wondrous affair !
The learned become the disciple of the illiterate ; it is
beyond comprehension !"
- The Ḥāfiz went to see the Sūfi,
30 And thus spake his ideas to the Sūfi Aḥmad Akbar.
(Said the Sūfi) : "I worship God and He hath greatly
favored me,
That he hath sent a wise and learned man to my house.
I have a request ; pray, accept it :—
Repeat the *Fātiha** chapter and gratify me."
- 35 The Ḥāfiz tried and said over and over again :
"I have forgotten it all now, none of it comes to me at
all!"
Said (the Sūfi) : "Ḥāfiz, though we *faqīrs* are poor
people,
Look not upon us with contempt and disdain.
To whom God gives hidden knowledge,
40 He granteth the open knowledge of all kindliness."
Again he said : "Ḥāfiz, with great kindness
Teach me some (moral) precepts, that my heart may be
at rest."
This time the Ḥāfiz preached so well,
That many swooned away and many more wept !
- 45 It is said that the Sūfi then became the Maulvī's pre-
ceptor.
One day, my friends,† he said to him :
"Preach every Friday‡ that the people may be benefited,
And the lost leave their ways and come into the straight
path."
Obeying the Saint he went into the pulpit,
50 But could not deliver even one precept and stood
weeping !
Hearing the tale the Sūfi said to him :

* The first chapter of the *Qurān*. † To the audience.

‡ The Musalmān 'Sunday.'

LEGENDS OF THE PANJAB.

"Thou art learned, but not ascetic, so what hast thou gained?"

And he said: "I will be present next Friday;
 Ascend the pulpit before me and preach openly."

- 55 The next Friday the Sûfî came and stood in the mosque,
 The Maulvî preached and wept not at all himself:
 This happened to the people, who wept continuously.
 The Maulvî went on preaching as (easily as) a river
 flows!

When the Maulvî prepared to make the pilgrimage (to
 Makka)

- 60 The Sûfî gave him leave and said: "Well is thy
 intention!

A friend of mine hath his dwelling on a hill in the
 Arabs' land;

Give him my greeting and make no delay."

The Maulvî completed his pilgrimage to the Temple of
 God,*

And went to the hill on which the *faqîr*† dwelt.

- 65 As soon as he reached him the free-thinker said:

"Greeting to thee, Muḥammad Khalîl, is the Sûfî well?"

The roughly-clad man of God came forward with
 courtesy,

And served him during the night and in the morning
 said:

"Remain here or return home, as thou wilt."

- 70 Said the Maulvî: "With thy permission I will go
 (home.)"

The man of God took him by the hand and they went
 together.

After a short while they came to a lake full of sweet
 water,

And afterwards to a ditch full of water.

Said they: "Let us jump this, as we must cross it."

* At Makka.

† i.e., the Sûfî's friend.

- 75 Leaping the ditch they* crossed it.
 Said (the saint) : “ Enough, friend, I can go no further.
 It is time for prayer and why should I commit a fault ?†
 Give my greeting to the Sūfi without any delay.”
 Saying this the *faqīr* disappeared,
- 80 And the pilgrim going on a few paces came to a ruin.‡
 And saw that it was a ruin in the City of Lāhor,
 which he had often seen !
 The long journey was accomplished ! And he again gave
 thanks to the Deliverer !
 He brought (his friend’s) salutation to the Sūfi.
 Thus spake the Sūfi in reply :
- 85 “ The ditch of water that thou sawest was the boundless
 ocean !
 The lake that thou didst first reach was the ocean beyond
 it !
 To quickly accomplish so long a journey
 Is not to be a *faqīr* ; a *durvesh* is another being !§
 It is nothing to exhibit such miracles.
- 90 To know God is the most blessed gift !”
- The dwelling of the Sūfi was in Kot Kishn Chand.
 The Railway Station is clearly visible from it !

XIV.

SAYYID KABĪR.

TEXT.

*Karāmat Hazrat Sayyid Kabīr Sahīb Jālandharī mutawakkilī
 guzārā karnā, zakhīra na jama’ karnā, aur kulukh-khet ko sonā
 band dikhānā, aur tāmi’ māl na honā.*

Hazrat Sayyid Kabīr Sahībji Walī hoe haiñ kāmīl :

Yād Khudā ton fārigh hokar dris meñ rahinda shāghil.

* Observe the *first* person in the text as if the Maulvī was now telling the story to the Sūfi.

† By not praying. ‡ Narrative again in the third person.

§ The meaning is that a miracle like this is a mere trifle and that much more is expected of *faqīrs* and *durveshes*.

LEGENDS OF THE PANJÂB.

Khudâi Pak dî mihr karm te âmad si ba-tahât,
Ik wakt dâ kharach sî rakhde, bâkî karan khairât.

- 5 Mul na lende kadî bazâron do vele dâ kût :
Do waktân do bâr mangânde, ho karke mazbût.

Ik murîd jo âkar vekhiâ sa jag guzârâ pîrân,
Dil vichh sochiâ :—is kam dî kariye kuchh tadbîrân.

- 10 Âkhir bil nazarânâ dekar araz kitâ : “ Yâ Pîr,
Lakḥ rupae dî chândî bansî haigî eh aksîr ?”
Hazrat ne farmâiâ : “ Tainûn je eho hî châh,
Us tâk par rakhke eh nûn apne ghar nûn jâh.”
Oh tân apne ghar nûn turiâ, phir na littî sujh :—
Haigâ vî bil de andar, yâ na haigâ kujh.
15 Kuchh arse de bād oh bandâ Hazrat kol jo âiâ,
Jihâ guzârâ chhand gîâ sâ, ohâ-jihâ hun pâiâ.
Araz kitâ, ke “ Hazratjî, merâ ik sawâl :—
Tang guzârâ hun kyûn rahinde, nahîn hoe khushhâl ?”
Farmâiâ, ke “ Chak le â tûn ik wâhan toñ dhîm :
20 Qudrat sâdî dekh lewângâ tarfoñ Rabb Rahim.”
Hazrat ne jad hath lagâiâ ban gîâ oh sonâ !
Bole : “ Rabb ne sab kuchh dittâ, mutawakkil wâjib
honâ !”
Phir farmâiâ : “ Bil tusâdâ othe haigâ dhariâ ;
Sânûn kuchh parwâh na oh dî, le le othon ariâ.”
25 Murîd ne jo jâkar dekhâ, pâiâ hasab dastûr !
Gustâkhî dî muâfi mangî, apnî jân kasûr.

TRANSLATION.

A miracle of the Holy Sayyid Kabîr of Jālandhar, who lived in dependence (on God) and kept no stores (of food), and who turned a clod of earth into gold and was free from avarice.*

The Holy Sayyid Kabîr was a perfect Saint,
And when he had finished his prayers to God was
busied with the scriptures.

By the mercy and blessing of the Holy God he had a
boundless income,

* A small local Saint.



But kept only enough for one meal and gave the rest away in charity.

- 5 He never took from the *bāzār** more food than (sufficed) for one meal,
And thrived by begging for each meal.

A disciple came (to him) and saw the trustful (on God) life of the Saint,

And thought in his heart that (his method) should be tested in some way.

- At last he brought a *bil*† as a gift and said: "O Saint,
10 Canst thou turn this fruit into a *lākh* of rupees?"

Said the Saint: "If thou wishest this,
Place it on that shelf and go home."

(The disciple) went home and (the Saint) thought no more about it:—

Whether anything had come into the *bil* or not.

- 15 After a while the disciple came again to the Saint,
And found him living in the same poor way as before.
He said: "Sir Saint, I have a question:—

Why dost dwell poorly *now*, and art not happy?"

Said (the Saint): "Pick me up a clod from the field,

- 20 And behold my power (granted) by the God of Mercy."
When the Saint put his hand (on the clod) it became golden!

Said he: "God hath granted me all things, (but) it behoves me (still) to be dependent (on Him!)"

And again he said: "Thy *bil* is placed there;
It is of no use to me: throw it away."

- 25 When the disciple looked at it he found it as he had left it!
Then he saw his fault and craved pardon for his presumption.

* By begging.

† The *bil* is a kind of receptacle used by *faqīrs* and consists of the hard rind of the *bel* (*ægle marmelos*) fruit, the pulp within being scooped out so as to form a hollow cup.

LEGENDS OF THE PANJÂB.

XV.

MUHAMMAD SAFÂ.

TEXT.

*Hâl karâmat Muḥammad Safâ Sâhib ke, mahînd kâmil Marâṭhe
 ke kaid meñ rahâ, aur is 'arse meñ na kuchh khâyâ aur na pîa jîtâ
 rahâ, aur tawânâ meñ faraq na âyâ. Mazâr in kî Bastî Shekh Dar-
 vesh meñ wâq'ia hai.*

- Allâh dâ jo hove hai piârâ,
 Maullâ oh dâ kâr sâz sârâ.
 Kahinde haiñ Marâṭhe jad ke âiâ,
 Dehât par dañd oh ne lâiâ.
- 5 Jeh ne diâ hadiâ hoiâ khushhâl ;
 Bâkî rahe jis meñ kîtâ pâ-mâl.
 Bakî-wâle piñd se oh zâlim
 Lejândâ sâ, pharke chand âdam.
 Bastî Shekh se oh bad-kho
- 10 Do tan nûñ pharke le giâ wo.
 Do shakhs se sâhib zar-o-mâl :
 Ik Miyân Safâ fakîr tamsâl.
 Donân ne to zar mukararâ dittâ ;
 Rukhsat hoe, rastâ ghar dâ littâ.
- 15 Par eh âjiz wa bechârâ
 Kaî manzil kaid rahiâ, yârâ.
 Ghorôn par jo marz pie bhârî ;
 Is te hoe fauj bahut ârî.
 Sardâr ne puchhiâ : " Kyâ sabab hai,
- 20 Ghorîân par jo âiâ eh ghazab hai ?"
 Umrâ ne kahâ : " Mahînâ bitâ,
 Kaidi ne na khâiâ hai na pîtâ."
 Oh ne eh sunke mâre ñar ke
 Rukhsat kiâ in nûñ suboh tarke.
- 25 Aswârî we apñi ditti hamrâh,
 Pahunchâiâ watan meñ be-khalash râh.



TRANSLATION.

The Story of a Miracle of Muhammad Safā, who was detained a prisoner for a whole month by the Marāṭhās, during which interval he neither ate nor drank and lived without showing any bodily change. His tomb is in Bastī Shekh Darvesh.*

- For him that is beloved of God,
God prospereth all his work.
They say that when the Marāṭhās came,†
They fixed a contribution on the villages.
5 Whoever gave his contribution was happy :
The remainder were they that refused.
The tyrants took the defaulters from their villages,
And (thus) seized several men:
In Bastī Shekh (Darvesh) the scoundrels
10 Took away two men.
These two men were rich :
(But a third that was taken) was Miyān Safā, a poor
faqīr.
The two gave up the fixed contribution
And were dismissed to their homes.
15 But the poor and helpless (Safā)
Was kept a prisoner for several stages, O friends,‡
The horses (of his guard) became very ill
And rendered the guard helpless.
Said the Commander : "What is the cause
20 Of the calamity which has befallen our horses ?"
Said the (Saint's) custodians : "A month has passed
And our prisoner hath neither eaten nor drunk."
When (the Commander) heard this, through fear
He released him in the early morning.
25 Sent him away upon his own horse
And had him escorted safely home.

* A local Saint.

† At the end of the last century.

‡ To the audience.

No. XLVIII.

TWO SONGS ABOUT RĀJĀ RASĀLŪ,

AS SUNG AT FIROZPŪR AND GENERALLY THROUGHOUT THE CHIEF CITIES OF THE PANJĀB.

[These songs are good specimens of their kind and well exhibit the fragmentary and enigmatical way in which the Panjābis relate in song subjects, the details of which are well known to them.]

[The first song alludes to the well-known tale of Rājā Rasālū and his wife Kokilān. It has been already given in detail in Vol. I. p. 50ff., but I will here give an outline of it again in order to render the following pages intelligible.]

[Rājā Rasālū played with Rājā Sirkap at *chaupur*, the stake being the head of the loser. Rasālū won the game, and instead of taking Sirkap's head, took his infant daughter Kokilān as his future wife. With her was given a young mango tree, and whenever that tree should bear fruit Kokilān would be fit to be a wife. This is alluded to in the song. On attaining puberty Kokilān went hunting with Rasālū and caught the deer Hīrā, which aroused the jealousy of Rasālū, and he cut off its ears and tail, and thus caused it to be cast out of the herd. Hīrā the deer in revenge went over to Rasālū's rival Rājā Hoḍi and induced him to chase him, leading him to Rasālū's garden. There Hoḍi met Kokilān, on which an intrigue followed. Kokilān's guardians were a *mainā* and a parrot, and the latter apprised Rasālū of what was going on. Rasālū finding out what had happened from the state of Kokilān's palace managed in revenge to make her cook and eat her lover's heart. The words of the verses, if compared with those previously given, will show that the poetical treatment of the legend is practically the same throughout the Panjāb.]

[The enigma of the second song is not so easily solved. It evidently relates to some *amour* of Rājā Rasālū with a gardener's wife and the consequent wrath of his legitimate Queen. I have not yet seen the full tale to which the song alludes. It will be observed that there is an allusion to a certain wet night, and all through the long legend of Rājā Rasālū given at the commencement of this work there are like mysterious allusions brought into the story in the most inappropriate manner. It would be interesting to unearth the original tale of this "wet night."]

TWO SONGS ABOUT RĀJĀ RASĀLĪ.

TEXT.

I

Gīt Rājā Rasālī.

"Amb sukh sukh dālīān, tarsegā terā te sādā jī, Rājājī?
 Amb pakke, rase chū piē, chaupnewālā rasiā dūr!
 Bharjoban dī khārīān hokā shahr bāzār!
 Jinhān de palle mul hai, we Rājīā; ān chukāve sādā
 bhāo, Rājājī!"

- 5 Rājā te Rānī jid pie: "Āsān jangal jānā shikār, Rājājī."
 Pahilā tīr māriā Rānī ne, we Rājīā: Hīre hiran nūn lādī
 sūlīk, Rājājī.
 "Ranān dā māriā mīrg, nī Rānīe, mardān nūn khānā
 param, nī Rānīe."

Hirni mārān bōlīān: "We Hīriā; āiā kan te puchhal
 waḥhā, Hīriā Rājājī!"

- "Sāde tīn sau hirniān, we Rājīā; Hīrā ohnān dā Sardār,
 Rājājī."
 10 Jāndā tān jāndā Hīrā boldā: "Mainān tān Hīrā hiran tad
 ākhīn, we Rājīā, tere mahilān nūn lāwāngā chor,
 Rājājī!"

"Mahilān heṭh phirandiān, we Rājīā, chor phire ke sādḥ,
 Rājājī?"

"Chorān maile kapre, nī Rānīe, sādḥān dī chittī poshāk,
 Rānījī."

"Andar andar paurīān, we Rājīā, pair dhare dhar ā,
 Rājājī."

"Dhaular terā kich dā, nī Rānīe; ṭhuk ṭuṭ jā, Rānījī."

- 15 "Dhaular terā kach* dā, we Rājīā; tū ghorē sane charḥ ā,
 Rājājī."

"Pahilī paurī charḥdā, nī Rānīe: merā ghorā giā sarkār,
 Rānījī."

“Kanân dî wechân wâlîân, we Râjiâ, terâ ghorâ lîngâ
 chhudâ, Râjâjî.”

“Wâlîân orak châlîân diân, nî Rânîe: merâ ghorâ tân
 derh hâzâr, Rânîjî.”

“Mainân tân totâ-lar pie, we Râjiâ: mainân ne khoân
 patîân, we Râjiâ: totâ ne chananhâr, Râjâjî.”

20 “Kut kut pâwân chûrîân, we totiâ: terî nimak harâmî dî
 zât, totâjî.”

Totâ ne jâ pukâriâ; “We Râjiâ, tere mahilân nûn lage
 chor, Râjâjî.”

“Ath tote, naun shârakân, totiâ merâ; bârî bârî vich baiṭhâ
 mor: ehniân pahriân baiṭhiân; kis nidh mahilân
 nûn lage chor?”

“Râjâ tân Hoḍî chah piâ, Râjiâ, ân lathe bâghân heṭh,
 Râjâjî.”

“Kin merâ khûâ gerîâ, nî Rânîe? Mere khûe dî gilrî
 nisâr, Rânîjî!”

25 “Teh marandî gerîâ, we Râjiâ: tere khûe dî gilrî nisâr,
 Râjâjî!”

“Kin merî chaupî ambalî, nî Rânîe? Sajre pe chaupâk,
 Rânîjî!”

“Mâlan dhoiâ ândâ, we Râjiâ, khilrî painî chaupâk, we
 Râjiâ!”

“Kaun merî chaukî nâhiâ, nî Rânîe? Dûr gîâ chhankar,
 Rânîjî!”

“Tân maran dî main nûti hân, we Râjiâ: dûr gîâ chhankâr,
 Râjâjî!”

30 “Kaun mere palang letîâ, nî Rânîe? Merî palang dî dhîlî
 niwâr, Rânîjî!”

“Sûl marandî letî hân, we Râjiâ; tere palang dî dhîlî
 niwâr, Râjâjî!”

“Bhawar kalî dalîâ, we Râjiâ, tharthar kyûn kâmpê?

Velân chare pâṭiân, hun maṭon kyûn dare, we Râjiâ?”

“ Baiṭhân dindâ gâlîân, hun we Râjiâ : sânûn khalân nûn
tâne na de, Râjâjî.

35 Jinhân dâ sânûn mînâ, we Râjâ, sâdâ maran unhân de nâl,
Râjâjî.”

Andar warke pûchhdi ; “ We Râjiâ, terî bahin lagân ke
dhi, Râjâjî ?”

“ Sirkap Râjâ dî beṭrî, Râjâ Rasâlû dî nâr : bâjî tân jît
ândî, nî Rânîe : na bahin lagî na dhi, Rânîjî.

Kaḍhke giṛde rakrî, nî Rânîe, tainûn bhunke dewân
kabâb, Rânîjî.

Jîwandiân shâhû mâniân, nî Rânîe, hun moiân dâ
khâdâ hai mâs, Rânîjî !”

40 “ Ak dî na khâiye kakrî, we Râjiâ ; sap dâ na khâiye mâs,
Râjâjî.

Chhâ parâi pîtiâ, we Râjiâ, pâni wargâ sawâd, Râjâjî.

Ag parâi sîkiân, we Râjiâ, uḍh uḍh paindi khâk, Râjâjî.

Put bagânâ chumiâ, we Râjiâ, lâlî bhariâ gât, Râjâjî.

Nâr bagânî seviân, we Râjiâ, kadhî na hundî apnî, Râjâjî.

45 Khaṇḍâ, ghoṛâ, istrî, we Râjiâ ; tînoṇ jât kujât.

Khaṇḍâ waḍe sir khasam dâ ; ghoṛâ de pir vich hâr :
istrî jithe wekhî war sohnâ, uthe rahindî din te rât.

Makhî, machhî, istrî, : tînoṇ jât kujât.

Jithe wekhan hoṭ wage, uthe rahinde din te rât.”

II.

Râg Râjâ wa Mâlan kâ.

“ Kin kin dî werî, Râjâ, phulân keorâ ?”

“ Rânî dî werî, Râjâ, nîbnâ : Mâlan dî werî phulân keorâ.”

“ Kaun to chaupe nîbnâ ? Kaun haṇḍâve phulân keorâ ?”

“ Rânî to chaupe nîbnâ : Mâlan haṇḍâve phulân keorâ.”

5 “ Thaṇḍâ tân pâni garm karâiâ ; âo, Râjâ, tusîṇ nahâ lo.
Nahâve tân nahâve sâdî Rânî.”

“ Râjâ nahâve ghar Mâlan de.” “ Tatî rasoî thaṇḍî hoî :
âo, Râjâ, tusîṇ jîwan lo.”

“ Jivîn ghar di Rânî, main jîwân ghar Mâlan de.”

LEGENDS OF THE PANJÂB.

“Unche mâre palang vichhâiâ : rattâ palang, safed nihâlî;
âo, Râjâ, tusîn let lo.”

“Letîn ghar dî Rânî : main letân ghar Mâlan de.”

10 Adhî tân râtî minh barsâiâ. “Mâlan dî jhugî, Rabbâ,
dheh pie !

Dhe tân dhe terî mâri Mâlan dî !” “Mâlan dî jhugî,
Rabbâ, sukh dise !”

Adhî tân râtî minh barsâiâ. “Mâlan dî jhugî, Rabbâ,
chû pie !”

Age Râjâ, pichhe Mâlan : Râjâ âiâ ghar apne. “Uthîe,
nî Rânî, bûhâ khole.

Bhijîâ tân Râjâ tere dar kharâ : uthîe nî haiisari Rânî :
âven pairân dî sardî mere sir charhe.”

15 “Uthîe nî golîe, bûhâ khole : Râjâ âiâ ghar apne.

Korâ gharâ, thaṇḍâ pânî : utho, Râjâ, tusîn nahâ lo.

Bâi to roṭî, amb âchârî : utho, Râjâ, tusîn khâ lo.

Tuttî manjî, vâṇ purânâ : âo, Râjâ, tusîn dhe raho.

Sâde tân mârie, Râjâ, machhar : kuchhar dâ bâlak ronân !”

TRANSLATION.

I.

A Song about Râjâ Rasâlî.

(Sang Rânî Kokilân) : “The mango ripens on the bough,
and our hearts are longing for each other, Râjâ !

The ripe mango drips, and the loved gatherer is far !]

The basket of my youth crieth out in the bázâr !

Who hath a full pocket, Râjâ, shall settle my price,
Râjâ !”*

5 The Râjâ and Rânî spake eagerly, (said she) : “Let us
go hunting in the wilds, Râjâ.”

* All this means that the Rânî has now reached a marriageable age.

The Rânî at her first (arrow) shot, disfigured the deer Hîrâ,* Râjâ.

“Deer slain by a woman, Rânî, cannot be eaten by a man, Rânî.”

The deer wanted to slay (Hîrâ, saying) : “ O Hîrâ, thou hast come to us shorn of ears and tail, Râjâ Hîrâ !”

(Said Hîrâ to Râjâ Rasâlû) : “ I have three hundred does, Râjâ, and I, Hîrâ, am their Lord.”

10 As he was going said Hîrâ : “ Thou shalt know me for Hîrâ the deer, Râjâ, when I bring a thief to thy palace, Râjâ !”

(Said Rânî Kokilân to Râjâ Hoḍi :) “ Wandering under the palace, Râjâ, art a thief or a holy man, Râjâ ?”

(Said Râjâ Hoḍi) : “ Thieves have dirty clothes, Rânî, holy men have white clothing, Rânî.”

“ The steps are inside, Râjâ, put thy feet on them and come up, Râjâ.”

“ Thy palace is of mud, Rânî, and a blow will break it down, Rânî.”

15 “ Thy palace is of glass, Râjâ ; thou canst come up horse and all, Râjâ.”

“ I have climbed the first steps, Rânî, and my horse has gone to its master, Rânî.”

“ I will sell my ear-rings, Râjâ, and release thy horse, Râjâ.”

“ Thy ear-rings are worth but forty rupees, Rânî, and my horse a thousand and a half, Rânî.”

(Said the parrot to Râjâ Rasâlû) : “ The *mainâ* and parrot fell out, Râjâ : the *mainâ* lost her feathers and the parrot his necklace, Râjâ.”

20 (Said the Râjâ) : “ I have given thee the best of food, parrot : thine is a faithless race, parrot.”

* Allusion to her leading to its ears and tail being cropped : see introduction to the tale.

LEGENDS OF THE PANJÂB.

The parrot called out : “ Râjâ, a thief hath come into thy palace, Râjâ.”

“ There are eight parrots, nine *mainâs*, my parrot, and a peacock on each window : with so many guards how comes a thief into my palace ?”

“ Râjâ Hodî hath come, Râjâ, and hath pitched (his tent) in thy garden, Râjâ.”

(Said Râjâ Rasâlû to Rânî Kokilân) : “ Who hath used (the bucket of) my well, Rânî ? The brim of my well is wet, Rânî !”

25 “ I was dying of thirst, Râjâ : and thus the brim of thy well is wet, Râjâ !”

“ Who hath eaten my mangoes, Rânî ? The rinds are fresh, Rânî !”

“ The gardener’s wife brought them, Râjâ, and so the rinds are fresh, Râjâ !”

“ Who hath bathed on my stool, Rânî ? The splashing hath spread afar, Rânî !”

“ I was hot and bathed, Râjâ, and the splashing spread afar, Râjâ !”

30 “ Who hath lain on my bed, Rânî ? the cords of my bed are loosened, Rânî !”

“ I was in great pain and lay on it, Râjâ : and so the cords of thy bed are loosened, Râjâ !”

(Said Râjâ Rasâlû to Râjâ Hodî) : “ Hiding behind the screen, Râjâ, why art trembling ?

Thou hast eaten of another’s fruit, why dost thou now fear death, Râjâ ?”

(Said Rânî Kokilân to Râjâ Rasâlû) : “ Sitting thou dost abuse me, Râjâ : abuse me not standing, Râjâ.

35 For whose sake thou dost taunt me, Râjâ, with him will I die, Râjâ.”

Going within she asked him : “ Râjâ, am I thy sister or thy daughter, Râjâ ? ”*

* Hinting thus that she had never been treated as a wife.



"Thou art Râjâ Sirkap's daughter, and Râjâ Rasâlû's wife : I won thee for a wager, Rânî: thou art not sister nor daughter to me, Rânî.

I will take out his heart, Rânî, and cook and give it to thee, Rânî.

Whom thou didst enjoy as a husband, Rânî, thou shalt eat of his flesh dead, Rânî!"

- 40 (Said Rânî Kokilân to Râjâ Rasâlû) : " Eat not the fruit of the *âk*,* Râjâ : eat not the flesh of snakes, Râjâ. Drink not another's milk, Râjâ, or it will taste like water, Râjâ.

Warm thyself not at another's fire, Râjâ, or the ashes will fly up at thee, Râjâ.

Kiss not another's son, Râjâ, or his spittle will stick to thee, Râjâ.

Follow another's wife, Râjâ, and she will never be thine, Râjâ.

- 45 Sword, horse and woman, Râjâ ; these three are a low lot. The sword will cut off its master's head : the horse turn in the battle field : where a woman meets her loved one, there will she remain day and night.

Fly, fish and woman : these three are a low lot.

Where they see enjoyment, there will they remain day and night."

II.

The Song of the Râjâ and the Gardener's Wife.

"In whose house does the *keorâ*† bloom, Râjâ?"

"In the Rânî's house is the lime, Râjâ : in the house of the Gardener's wife is the *keorâ*."

"Who sucks the lime? Who hath the flowers of the *keorâ*?"

"The Rânî sucks the lime: the Gardener's wife hath flowers of the *keorâ*."

* *Asclepias gigantea* : a poisonous plant. These are well known rhapsodical lines put in for the occasion.

† The sweet scented *Pandanus odoratissimus*.

LEGENDS OF THE PANJÂB.

5 (Said the Rânî): "The cold water hath been warmed :
come, Râjâ, and bathe in it. Thy Rânî doth
bathe."

"The Râjâ will bathe in the house of the Gardener's
wife." "The boiling-hot food hath cooled: come,
Râjâ, and eat it."

"Do thou eat it, Rânî: I will eat in the house of the
Gardener's wife."

"Thy bed is laid in the lofty room: red the bed and white
the sheets; come, Râjâ, and lie on it."

"Lie thou on it, Rânî: I will lie at the house of the
Gardener's wife."

10 At midnight the rain fell. (Prayed the Rânî): "O
God, let fall the hut of the Gardener's wife!

May thy hut fall, thou Gardener's wife!" (Prayed the
Râjâ): "O God, preserve the hut of the Gardener's
wife!"

At midnight the rain fell. (Prayed the Rânî): "O God:
may the hut leak that belongs to the Gardener's wife!"

First the Râjâ, and next the Gardener's wife, came to the
Râjâ's house. (Said the Râjâ): "Up, Rânî, and
open the door.

The Râjâ stands wetted at thy door: up, cruel Rânî,
the cold is spreading from my feet to my head."

15 (Said the Rânî): "Up, my maid, and open the door:
the Râjâ hath come home.

There is a fresh pitcher and cold water: up, Râjâ, and
bathe.

There is stale bread and pickled mango: up, Râjâ, and eat.
There is a rickety bed, and old rope cords: come, Râjâ,
and lie on it.

There are mosquitoes in my house, Râjâ: and a crying
child in my lap!"*

* All this is sarcastic, levelled at the Râjâ for deserting her for the
Gardener's wife.

No. XLIX.

THE LEGEND OF RÂNÎ KOKILÂN.

AS TOLD BY A BARD FROM THE HOSHIÂRPUR DISTRICT.

[This variant of this very celebrated Legend, which in itself is as fragmentary and unsatisfactory as the rest, is of considerable help in filling up the gaps left in the versions previously given. It should be read specially in connection with pp. 50-65, Vol. I., and with the two preceding legends.]

[The only new point that turns up is that Râjâ Hoḍî here calls himself the son of Râjâ Haṭiâ of Badnâ. In Vol. I., p. 54, he calls himself the son of Râjâ Aṭkî Mall of Aṭak. There are two districts of the Panjâb which specially claim to be the scene of Râjâ Rasâlû's exploits—Rawalpindî and Siâlkot—and the story of Kokilân and Hoḍî is usually placed in the former. Every thing, however, connected with Rasâlû is equally placed by some bards in Siâlkot and the neighbourhood, and it is quite possible that this Hoshiârpûr bard, belonging to the Chhattâs, a tribe of the Gujrânwâlâ district, may be referring to the Siâlkot district throughout and by Badnâ means Badiânâ in that district. The whole question of the identity of Râjâ Hoḍî is involved in the greatest obscurity, but it seems pretty certain that his home should be referred to the Rawalpindî and Peshâwar districts.]

TEXT.

Jis din Kokilâ jamî aur na jamâ ko !

Bich darpan de mukh vekhe behre vich kharo.

Rânî Kokilân.

“Gahne âp de lâh lie, main nâ pîle dho.
Asî joban bechnâ, jo koî gâhak ho !”

Râjâ Rasâlû.

5 “Je taîn joban bechnâ, pakhi ghat bajâr :
Munh di banâi kothrî lâvîn jâke bajâr.
Thorâ kajlâ pâke nainî kare bapâr.
Kanân di kar le takrî, julfon di bat le dor.
Jhukdî pâlrî tol de, tere gâhak lakh karor !”

LEGENDS OF THE PANJĀB.

Rānī Kokilān.

- 10 “ Je tūn chalā shikār nūn, le chal mainūn nāl.
 Nīle ghorē tūn charhīn, mainūn tule līe charhā.
 Aho, dekh, chugde mirgē sang parbat di oṭ !
 Utarke ghoron choṭ kar, dekhīn terī choṭ.
 Pūchh khaṇḍrū baḍh le, honṭh na chhadī nāl.
 15 Tere māre mirgale chhalān karan chāh chār :
 Sāde māre mirgale khare bāhe de bār ! ”

Hār sanghār lāke bah gaī ; mirg patī bahndā ā.
 Hār Rānī ne kholke dītā mirg de gal pā.
 Rājā Rasālū saddā.

Rājā Rasālū.

- “ Hīre, mere kol āvīn jā.
 20 Jūh main de dūn chugan nūn, khūā deān liwā.”
 Baḍhe kan pūchh, te buchhā dītā banā !

Hirā Mirg.

- “ Mirg main kālī dhār dā, charhke āiā utār.
 Tere khū dā main pānī na pī lā, nā jūh nā chariā ghāh.
 Andosī de baḍhe kan pūchh, te jimme na kadhā gunāh.
 25 Hirā nām mirgalā tāt kahīn, tere mahilēn pā deven dhār.”
 Uthōn mirg tāt tur piā ; āiā mirgān de pās.

Mirgān.

- “ Kithe baīāe kan pūchh ? Tāt lāi mirgōn nūn lāj !
 Jehī chāukion pūlī nikālī, rālāne dā kī sawād ? ”

Āge Hirā boldā :

Hirā Mirg.

- “ Suno merā jabāb,
 30 Bāgh Rāje Hoḍī dā chalke kariye birān.”
 Bich bāgh de ānke mirgān de dere lathe ān.

THE LEGEND OF RÂNÎ KOKILÂN.

Mâlî.

- “ Râjâ, tere bâgh mein paî mirgân dî dhâr :
Aisâ tufânî mirgalâ kîtâ bâgh birân.
Marwâ, chambâ khâ liâ, torê amb, anâr.
35 Aisâ tufânî mirgalâ âiâ dâr de nâl :
Peḍe ṭakar kahar de mâre sitiâ zamîn de nâl.
Akhîn chalke dekh le ; kîtâ bâgh birân.”

Hîrâ Mîrg.

- “ Tûn Râjâ Thaṇṭhor dâ, khaṇḍâ terâ pargâs !
Sone bargî Rânî Kokilân tainûn oh de pâven dâs.”

Râjâ Hoḍî.

- 40 “ Jhûṭe kaul karendiâ, kanî baithâ gaṇwâ !
Buḍhe dî na jâve gâu kharî ; chor birthâ jâ !”

Hîrâ Mîrg.

- “ Âs pujâdiân heriân, mainî mirg na mârâ jâ !
Uṭhke ghorâ chher le, tur par mere nâl,”

Râjâ Hoḍî.

- “ Parbat basdiâ totiâ, basdâ kâlî dhâr,
45 Kithe dâ janambhon hai ? Kehrâ shahr grânw ?
Kis Râjâ dâ tûn hai janwar ? Kî hai terâ nân ?
Kaun dendâ khân piwan nûn ? Kaun hai parbasgâr ?*
Asî piâse jal de ; sânûn bharke pilâ de ḍol.
Dûron âge chalke, sunke terâ sû !”

Totâ.

- 50 “ Parbat totâ mainî basûn, basdâ kâlî dhâr,
Gorakh tibbe janamiân, oh bhârî thâun.
Sâhib dendâ khân piwan nûn ; Oh hai parbasgâr !*
Sirkap Râjâ dî beṭṛî chhaḍî dhaulî chah.
Bhalâ chahên ṭaṭṭû nûn moriye, tainûn karegâ khwâr.
55 Hath banhke kahindâ, mainî ne sach deân sunâ !”

LEGENDS OF THE PANJÂB.

Rânî Kokilân.

“Mahilên tale phirandiâ, sâdh phire ke chor?
 Kî taiñ ne gañwâ le mãñsân? Kî gañwâe ðhor?”

Râjâ Hoðî.

“Nâ gañwâ le mãñsân, asî nâ gañwâ le ðhor.
 Lanðâ buchâ mirgalâ tere mahile bar gae chor.
 60 Nahîn to chor phaṛâ de, nahîn phaṛâ de pair.
 Chorân de maile kapre; santân dî pat aur.
 Lâkh ðake de âdmî taiñ banâ lie chor!
 Asî piâse jal de, sântûñ bharke pilâ de ðol.”

Rânî Kokilân.

“Pânî pí lie, sidhâr :—nâ ankhîn dekh, na bhul!
 65 Jis rasiâ dî nâr hûñ, oh de pânân dâ nahîn mul!”

Râjâ Hoðî.

“Pânân dâ mul chhah ðake, orak âne châr :
 Ghar chalke vekh le mere, chaudâh saṭh panihâr!”

Rânî Kokilân.

“Merî bargî sohanî jangal hirñî hog!”

Râjâ Hoðî.

“Hirñî dâ kî sulâhunâ, jhâr paṭaindî jâ?
 70 Je bas pe jâ herñiân, jân ujâñ jâ!
 Khal terî kaḍhange herî, lainge heth bichhâ!”

Rânî Kokilân.

“Kehṛâ terâ parganâ? Kehṛâ shahr grâññ.
 Kis Râjâ dâ betṛâ? Kî hai terâ nâññ?”

Râjâ Hoðî.

“Badnâ Nagarî parganâ, oho shahr grâññ.
 75 Hatîâ Râjâ dâ betṛâ, Hoðî merâ nâññ.”

Rânî Kokilân.

“Mahilên sâde â jâ, terî aisî levenge sâr.
 Ghorâ bândh nâl amb de, sohane bâghon de nâl.”

THE LEGEND OF RÂNÎ KOKILÂN.

Râjâ Hođi.

“Nârân bhariân gandalân bih điân, khân sambhâl sambhâl.

Mahileñ sâđe â jâ, asî levenge sâr.”

Rânî Kokilân.

- 80 “Sâman barse meghlâ, barse jhîmbar lâ.
Rukh đube san kombali, hâthî mal mal nhâ.
Gharâ đubâ san chapnî, chirî tihâi jâ !
Baniâ asî mađ kuđiâ, kapre liđe lâ.
Eh pahelî bujh le, mere chhej par â !”

Râjâ Hođi.

- 85 “Eh pahelî ‘ôs’ đî: hor navîn koî pâ !”

Rânî Kokilân.

“Jamî thî sath gaj : bharjoban gaj châr !
Bâp beđe ram lî karke iko nâr !”

Râjâ Hođi.

“Eh pahelî ‘chhâñ’ đî : hor navîn koî pâ !
Je tere bích hai dharam, chhejî apnî charhâ.”

Rânî Kokilân.

- 90 “Ambar bel, agâs phal ; jo seve so khâ !
Mân kuârî, pitâ đđ put biyâhwan jâ !
Eh pahelî bujh le, tân tainân chhejî charhâ.”

Râjâ Hođi.

“Main te nahîn bujhî jândî !”

Rânî Kokilân.

“Tû meri chhejî â !”

- “Chûrî kútân phut khând đî, bahke dastî khâ.
95 Mûi mainâ mar jân de, tere biyâh karâ đñ châr.
Mainâ đâ kî marnâ ? Oh de bích sarîr jind nâ !
Mârân tere bargiân, kharî karke bích madân !”

Mahilon se totâ ư giá, ưâ pankh sambhâl.

LEGENDS OF THE PANJÂB.

Totâ.

- 100 “Mainûn Dhart najar na áwandî, pahunchâ tere pâs,
Mahile tere dhâr lag gaî, tainûn sujhde shikâr !
Akhiñ chalke dekh le, tere mandir kîte khwâr !”

Râjâ Rasâlu.

- “Aṭh khûi, nau bâriân, bâri bâri mor :
Itñi pâhrû hundiân, Totâ ; mahile kidâ lâge chor ?”

Totâ.

- 105 “Ik jo â giâ Râjpût, mâr karaindâ mâr,
Terâ dhuniâ tamak pâriâ, ṭukre kîte châr.
Ik kamand siṭiâ Rânî Kokilân, mahile liâ charhâ.
Ohneñ kheḍe bâji sâr dî, badhî bhâr uṭhâ.”

Râjâ Rasâlu.

- 110 “Kis ne khûâ geriâ ? Kaun phirâ bich bâr ?
Kis ne pâri dântan ? Kis ne siṭi khungâr ?
Kis ne khâḍi ambali ? Phûṭak siṭâ bûhe bâr !
Kis ne chhejâ mâniân ? Dhîlî paṛi niwâr !”

Age Kokilân boldi :

Rânî Kokilân.

“Sun le merâ jabâb.

- Main âpe khûâ geriâ : totâ shâmi phirâ bich bâr :
Main âpe pâri dântan, âpe siṭi khungâr :
115 Bhûkî ne khâḍi ambali, phûṭak bûhe bâr :
Main ânandî ne chhejân mâniân, dhîlî paṛi niwâr.
Sikar do-pahrâ â giâ, â gaî totân dî dâr.
Mainâ totâ laṛ mare, mainî hî chhudâwanhâr.
Tote ne patîân menḍhiân, mainâ toṛâ hâr.
120 Bharte jinhân de mar gae, bure unhân de hâl :
Mainûn kallî nûn chhad giâ, mere kîne na paî sâr.”

Rânî jâdûkhorî Râjâ liâ bharmâ :

- Hoḍî Râjâ lakû ditiâ, ditiâ saf bich pâ.
Râjâ thandâ kar liâ, chhejî liâ bahâ.
125 Khânâ katṭhâ khânde, dârû liâ piâ.
Tote ne Hoḍî kadhiâ, ijjat chhoḍi nâ.

THE LEGEND OF RÂNÎ KOKILÂN.

Totâ.

“Ghar âiâ na mariye, lage sagâ bharâ.”

- 130 Râjâ Rasâlû te Hođi tur pie, gae bich ujâr;
Lagâ tîr ghazab dâ Râjâ Hođi siñiâ mâr.
Mâs oh dâ kadh lâ, Rânî Kokilân khândi âp:
Mâs yârân de khândi, khâke pâchhe suwâd.

- 135 Khandâ, ghorâ, istri; tînon be-îmân.
Khandâ na rakhîye mânjke, murke pawe kapâl.
Ghorâ mahelâ na pâ liye, oh madân bich dindâ hâr.
Ran na kariye lādli, jad kad kare khwâr.
Mâs yârân de khândiân, khâke puchhan suwâd!
Chhattâ Qâdir Yâr eh banâiâ, âp pâ Bhagwân!

TRANSLATION.

On the day that Kokilân was born may no one else be born.*

She stood in her courtyard looking at her face in a mirror.

Rânî Kokilân.†

“Take back thy jewels, I have not let them soil.‡
I will sell my youth to the first purchaser!”§

Râjâ Rasâlû.

- 5 “If thou wouldst sell thy youth take a hut in the bazar:
Thy beautiful face will get thee a place in the bazar.
Putting on a little lamblack drive a trade with thy
eyes.
Make thy ears into a balance and thy locks into strings.
Weigh out with unbalanced scales and thy customers
shall be in hundreds and thousands!”

Rânî Kokilân||.

- 10 “When thou goest a hunting take me with thee.
Mount thy dark grey horse and take me up behind thee.

* It was so inauspicious. † To Râjâ Rasâlû.
‡ i.e., hardly worn them. § Because Rasâlû neglected her.
|| Scene changes: to Râjâ Rasâlû.

LEGENDS OF THE PANJÂB.

Look, the deer are grazing under the shade of the hills!
 Dismount from the horse and shoot and let me see thee
 shoot.

(Thy shot) pierceth from hoof to lip!

- 15 The deer thou strikest runneth forward four paces:
 The deer that I strike* stand at my door!"

Putting on her necklace she sat down and the lord of
 the deer came up to her.

Rânî (Kokilân) took off her necklace and put it on the
 deer's neck.

Râjâ Rasâlû (then) called him up (and said):

Râjâ Rasâlû.

"Hîrâ,† come up to me.

- 20 I will give thee a pasture to graze, and sink for thee a
 well."

He then cut off his ears and tail and made him tailless!‡

Hîrâ, the Deer.

"I am a deer of the dark mountain and have come down
 from it.

I have not drunk the water of thy well, nor have I eaten
 the grass of thy pasture.

Without fault hast thou shorn ears and tail, for no fault
 is proved against me.

- 25 Thou shalt know my name to be Hîrâ, the deer, when I
 bring a robber to thy palace."

Then the deer went thence and came to his herd.

* By attracting them by my beauty.

† The name of the deer.

‡ Treacherously out of jealousy.

THE LEGEND OF RÂÎ KOKILÂN.

Herd.

“Whither have gone thy ears and tail? Thou hast shamed the herd!

When bread is cast out of the hearth, can it be taken back?”*

Then spake Hîrâ:

Hîrâ, the Deer.

“Hear my say:

30 Let us go into the garden of Râjâ Hodî and lay it waste.”

Going into the garden the herd took up its abode there.

The Gardener.†

“Râjâ, a (robber) herd of deer is in thy garden:
 And a destructive deer is laying waste thy garden.
 The *marwâ†* and the jasmine he has eaten and ruined
 the mangoes and pommegranates.

35 A most destructive deer is in the herd:
 Strong trees in the garden is he destroying and throwing to the ground.

Come and see with thy own eyes; he hath laid waste the garden.”

Hîrâ, the Deer.

“Thou art Râjâ of Thanthor§ and thy sword is bright!
 I will bring thee to Râî Kokilân, (bright) as gold.”

Râjâ Hodî.

40 “O maker of false promises, that hath lost thy ears!
 A (wise) old man does not lose his cow, and the thief goes disappointed away!”

* Allusion to the Hindû custom of cooking and eating only within a fixed spot (*chaukâ*) made temporarily sacred for the purpose.

† To Râjâ Hodî.

‡ The sweet-scented *artemisia elegans*.

§ See below, line 74.

Hirâ, the Deer.

"The huntsman cometh full of hope, but I, the deer, am
 not to be caught!

Up and spur on thy horse and come with me."

*Râjâ Hoḍî.**

"O parrot of the mountains, that dwellest on the dark
 hills,

- 45 Where was thy birth-place? Where thy city and home?
 What Râjâ's parrot art thou? What is thy name?
 Who giveth thee to eat and drink? Who is thy pro-
 tector?

I thirst for water; give me a bucket to drink from.

I am come from afar, hearing thy praises!"

Parrot.

- 50 "I, the parrot, dwell in the mountains, in the dark hills:
 I was born on Gorakh's hill,† which is a steep place.
 God giveth me to eat and drink; He is my protector!
 The daughter of Râjâ Sirkap is left in this palace.
 If thou wishest thy good, turn thy horse home, or (Râjâ
 Rasâlû) will bring thee to trouble.

- 55 With joined hands I say it, and I tell thee truth!"

Rînî Kokilân.‡

"O wanderer beneath the palace, art a true man or a
 thief?

Hast thou lost men? or hast thou lost cattle?"

Râjâ Hoḍî.

"I have not lost men, nor have I lost cattle.

A thief of a tailless earless deer hath entered thy palace:

- 60 Either catch me the thief, or show me his tracks.
 Thieves wear dirty clothes; true men are otherwise.
 Thou hast turned a wealthy man into a thief!
 I thirst for water, give me a bucket to drink from."

* To Râjâ Rasâlû's parrot: he has now reached Kokilân's palace.

† See Vol. II. p. 546. Better known as Gorakhnâth's Tillâ.

‡ From the palace, seeing Râjâ Hoḍî below.



Rânî Kokilân.

- "Drink thy water and be off: nor look with thy eyes (at me) nor forget thyself!
65 Whose wife I am, his very shoes are beyond thy value!"

Râjâ Hođi.

- "The price of a pair of shoes is six half-pence or four pence at the outside:
Come and see my house, where there are fourteen sixties of water-bearers!"

Rânî Kokilân.

- "There *may* be a doe as beautiful as I in the forest!"*

Râjâ Hođi.

- "Why praise the doe that jumps about the bushes?
70 If she fall into the hands of the huntsman her life is gone!
(Verily) the huntsman shall take thy skin and spread it under him!"

Rânî Kokilân.

- "Where is thy country? Where thy city and home?
What Râjâ's son art thou? What is thy name?"

Râjâ Hođi.

- "Badnâ City is my home, that is my city and home.
75 I am Râjâ Hađiâ's son, and Hođi is my name."

Rânî Kokilân.

- "Come to my palace, that I may hear about thee.
Tie thy horse to the mango tree in the beautiful garden."

Râjâ Hođi.

- "Women are (sugar-)stalks full of poison, one should eat them carefully.
Come to *my* palace, that I may hear about thee."

* But nowhere else.

LEGENDS OF THE PANJÂB.

*Rânî Kokilân.**

- 80 "The August clouds are raining, raining in torrents.
 Trees and their branches are sunk (in the flood) and the
 elephants are bathing themselves.
 The pot and its cover are sunk (in the flood), but the
 bird still thirsts!
 The shopman is robbed in his house and his clothes
 taken from him.
 Solve me this riddle and then come to my couch!"

Râjâ Hoḍî.

- 85 "This riddle means 'dew': give me a newer one!"

Rânî Kokilân.

- "At birth she was of sixty yards: at full age of four
 yards!
 Father and son both enjoyed the same wife!"

Râjâ Hoḍî.†

- "This riddle means 'shade': give me a newer one!
 And if thou art honest, admit me to thy couch."

Rânî Kokilân.

- 90 "The stalk in the earth, the fruit in the sky; who follows
 shall eat.
 The mother a virgin, the father the womb, and the son
 present at the wedding!
 Solve me this riddle, and I will admit thee to my
 couch."

Râjâ Hoḍî.

- "I cannot solve it!"‡

Rânî Kokilân.

"(Nevertheless) come to my couch!"

* She now commences to ply him with riddles: see Vol. I. p. 42 and Vol. II. p. 335.

† Compare the riddles about Râjâ Rasâlû at p. 307, Vol. XII. of the *Indian Antiquary*.

‡ The stock answer to this riddle is *Kusum* or safflower.



"I will give thee sugared cakes to eat, sit on my hand and eat them.*

- 95 Let the dead *mainâ* go, I will give the four to wife.
What use is there in kicking the *mainâ*? She hath no life in her body!

I would strike such as thee in the open plain!"

The parrot flew from the palace, flying with careful wings.

Parrot †.

"Without seeing the earth (very quickly) have I come to meet thee.

- 100 Robbers are in thy palace and thou art a hunting!
Come and see with thine own eyes, they are ruining thy palace!"

Râjâ Rasâlû.

"Eight wells, nine windows, and a peacock at each window:

So many guards, Parrot; how can thieves have entered the palace?"

Parrot.

"A mighty Râjpût warrior came

- 105 And broke thy (challenge) drums‡ and made them into four pieces.

Râî Kokilân threw down a rope and brought him up into the palace.

They played at *chaupur* together."

Râjâ Rasâlû. §

"Who threw down my well-bucket? Who came in at my door?

Who used a tooth-brush here? Who spat about the place?

* Râî Kokilân says this to the parrot. For explanation: see Vol. I. p. 54ff.

† To Râjâ Rasâlû who is out hunting.

‡ See Vol. I. p. 44.

§ He has now reached home and is questioning Kokilân.



LEGENDS OF THE PANJÂB.

CSL

110 Who ate these mangoes? The stones are thrown down
by the door!

Who lay on my bed? The strings are loose!"

Then said Kokilân:

Rânî Kokilân.

"Hear my answer.

I threw down the well-bucket: the parrot and *mainâ*
wandered in at the door.

I used a tooth-brush, and spat about the place:

115 I was hungry and ate mangoes, and threw the stones
about the door:

I was sleepy and lay on thy bed, and so the strings are
loose.

At midday there came a flight of parrots:

And the parrot and *mainâ* fought together and I simply
separated them.

The parrot dishevelled my locks and the *mainâ* broke
my necklace.

120 Whose husbands are dead are in sad case:

Thou didst leave me alone and no news came to me."

The bewitching Rânî deceived Râjâ (Rasâlû),

And put Râjâ Hođî into a mat and set him up in a
corner.

She cooled down Râjâ (Rasâlû's rage) and sat him on
her couch.

125 They ate together and drank wine.

(But) the parrot discovered Hođî, and (destroyed his
honour).

*Parrot.**

"Slay not thy guest, he is as thy own brother."†

So Râjâ Rasâlû and (Râjâ) Hođî went into the wilds,

And there wounded by an arrow Râjâ Hođî was slain.

* To Râjâ Rasâlû.

† Allusion to the custom of granting sanctuary to any person who
has eaten of the householder's food.



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A DISSERTATION ON THE PROPER NAMES OF PANJÂBIS. Education Society's Press, Bombay; Trübner & Co., London. Price Rs. 3.

PANJAB NOTES AND QUERIES. Edited by Capt. R. C. TEMPLE. A monthly periodical devoted to the systematic collection of scraps and fragments of authentic information regarding the country and the people. Subscription Rs. 2 annually. *Pioneer Press*, Allahabad, N.W. P.; Trübner & Co., London. Vol. III. in progress.

WIDE-AWAKE STORIES; a Collection of Tales told by Little Children between Sunset and Sunrise in the Panjab and Kashmir. By F. A. STEEL and R. C. TEMPLE. Bombay: Education Society's Press. London: Trübner & Co. Handsome Cloth cover, Price in India, Rs. 4-8; in England, 9s. Special terms to Schools.

THE ORIENTALIST:
A JOURNAL

OF

ORIENTAL LITERATURE, ARTS AND SCIENCES, FOLKLORE,
&c., &c., &c.

EDITED BY WILLIAM GOONETHILLEKE.

EDUCATION SOCIETY'S PRESS, BYCULLA, BOMBAY.
KANDY, CEYLON.

Annual Subscription in Advance, exclusive of Postage, Rs. 6, or 12s.

* All communications to be addressed to the Editor,
Trincomalee Street, Kandy, Ceylon.



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THE LEGENDS OF THE PANJÂB.

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CORRESPONDING MEMBER OF THE NUMISMATIC SOCIETY OF PHILADELPHIA,
ASSOCIATE OF THE VICTORIA INSTITUTE, ETC.

No. XXX. JUNE 1886.

Vol. III.

BOMBAY:
EDUCATION SOCIETY'S PRESS.

LONDON:
TRUBNER & Co.

Price One Rupee.



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Established in 1872.

VOLUME XV. IN PROGRESS.

EDITED BY

J. F. FLEET, Esq., C.I.E., M.R.A.S., &c.,

BOMBAY CIVIL SERVICE,

AND

CAPT. R. C. TEMPLE, F.R.G.S., M.R.A.S., &c.,

BENGAL STAFF CORPS

The Annual Subscription, payable in advance and inclusive of postage, Rs. 20 in India, 36s. in England. Subscriptions paid in India should be sent to the Manager, Education Society's Press, Byculla, Bombay; Subscriptions paid in England should be sent to the Proprietors' Account, Chartered Mercantile Bank, 65 Old Broad Street, London, E.C., intimation being sent at the same time by Post Card to the Manager, Education Society's Press, Bombay.



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No. LVII. Sispâl and Parduman.
No. LVIII. Sispâl and Kishn.
No. LIX. Bânâsur and Ūkhâ.
No. LX. Harnâkas and Pahlâd.

The order in which the remaining Legends will appear will be advertised later.



130 (Râjâ Rasâlû) took of his flesh and gave Rânî Kokilân to eat:

Eating her lover's flesh, she remarked on its taste.

"Sword, horse and woman; these three are faithless.*

Keep not thy sword sharp lest it return on thy head.

Feed not thy horse on *mahelâ* beans† or he will turn on the battlefield.

135 Make not thy wife a darling or she will some day bring thee to sorrow."

Eating her lover's flesh (Rânî Kokilân) remarked on its taste!

Qâdir Yâr Chhattâ made this poem, by the help of God!‡

* See Vol. III. p. 225.

† *Phasiolus radiatus*: said to be the most heating of all kinds of pulse.

‡ The name of the Bard: note that by his name he is a Musalmân, while he invokes the Hindû God Bhagwân.

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No. L.

AMAR SINGH OF GARH MERTÁ,

AS TOLD BY A BARD FROM THE KAPURTHALÁ STATE.

[The following is the bardic version of a startling incident at the Court of the Emperor Sháhjahán, which once created an immense sensation.]

[In A.D. 1638 the celebrated Ráthor Rájá Gaj of Márwár or Jodhpúr died, leaving two sons—the elder Amar Singh, the hero of this tale, and the younger Jaswant Singh, who succeeded him and became famous in the days of the Emperor Aurangzeb. The turbulent and impracticable temperament of Amar Singh induced the assembled nobles of Márwár to exclude him from the succession even during the lifetime of his father by the ceremony of *deswátá* or banishment. Tod, in his *Rájasthán*, describes this as consisting of mounting the victim on a black horse, clothed in black with black accoutrements, and turning him out of the State as a perpetual exile. Amar Singh after this betook himself with the following that always hangs on to a Rájput chief to the Mughal Court at Ágrá, where he was taken into favor, granted Nágaour in Bikáner, a Ráthor fief,—but never apparently Mertá as the bards think—and made a commander of 3,000. On one occasion he had absented himself from duty and was called to task and fined by the Emperor Sháhjahán. The Mir Bakhshí (Controller of Military Accounts) Sayyid Salábat Khán was sent to recover the fine, but was told by Amar Singh to go away. On this the Emperor sent for Amar Singh to his presence in the *Diwán-i-khás*, (Hall of Private Audience) at Ágrá, where the irritated Rájput stabbed Salábat Khán before the assembled Court. He was thereupon pursued and cut to pieces with many of his retainers near a gate of the fort known to this day as Amar Singh's Gate. This tragic event occurred on the evening of Thursday the 30th of Jumádu'l-awwal 1054 A.H. or 25th July 1644 A.D.]

[Tod states that the fief of Nágaour was nevertheless continued by Sháhjahán to Rái Singh, Amar Singh's son, after whom it devolved successively on Háthi Singh, Anup Singh and Indar Singh, which last was dispossessed by the then head of the Ráthors, and Nágaour once again annexed to the Jodhpúr State. The descendant of Amar Singh, the head of the Ráthors by right of birth, after this became and is still but a petty *thákúr* or baron of the Márwár feudal system.]



AMAR SINGH OF GARH MERTÂ.

TEXT.

RÂG RÂJÂ AMAR SINGH SAKNA GARH MERTÂ 'ILÂQA BIKÂNER.

Shâhjahân Bâdshâh se ahilkâron ne chughalî khâî, ke 'Râjâ Amar Singh muddat se âp ke salâm ko nahîn âyâ,' jis par Shâhjahân ne hukm diyâ, ke 'sât lâkh ke dastak jâve.' Râjâ Amar Singh Shâhjahân Bâdshâh ke salâm ke wâste chalâ. Rânî ne kahâ, ke 'Râjâ mat jâo ?' Is par Râjâ Amar Singh Rânî par ghussa hûâ.

Bharîkâ Râjâ Amar Singh mângê hathiâr :

"Rânî, merâ tarkash lâ de zarri dâ, gendâ dî dhâr."

Uthî jo Rânî Hâdiâ, phar lindi bâg :

"Kaun wakt Darbâr dâ ? Gâî adhî râ !

5 Shîsh bharûn sharâb de, piâlâ merâ hâth.

Bhar bhar piâlâ piâwandî, kartî mushtâk.

Pî le, Râjâ Amar Singh, nâ hove udâs.

Rang mahilon sej bichhâwandî ; kar le do bât.

Pitâ de main chiltî bhej dîn, âven nau lâkh :

10 Gal kâ hâr jo bech dîn, kat jân chhab mâs.

Âj baso rang mahil meñ, Bâdshâh ko milnâ parbhât."

Ghussâ hoke Rânî ne ik araz sunâ :

"Mar jâ merî mâtâ, jinhen Hâdî jâî !

Mar jân tâî aur chachiân, jinhen god khilâî !

15 Mar jân nâî Brahmanân, jine ne karî sagâî !

Main beî Rajpût dî châkar gal lâî !

Châkar ho te naukârân le pallâ pâî !

Berâ rah giâ bîch meñ, nâ pâr langhâî.

Haṭke dolâ phir do bâbal ghar tâî :

20 Ab dî jâwan phir pitâ de, dewân Râm duhâî.

Adh-purush Râthor de nâ koî kare sagâî !

Pânân jihâ rang thâ, phir gâî zardâî.

Kyâ tujhe dukhrâ mâl dâ ? Kyâ zahmat âî ?

Barjûn, Râjâ Amar Singh, milnâ nâ jâe :

25 Âge zulmî Bâdshâh degâ marwâe :

Pairon berî, hâthon thokrî, gal tauk pahinâe !"

Barjâ Râjâ nâ rahâ, ghorî chalâî.

Khushî ho Râjâ Amar Singh chalâ Darbâre :

Moharân liân pesh kar le panj aur chârê ;

LEGENDS OF THE PANJÂB.

- 30 Hâzir leke râkhiân Shâhjahân Darbâre.
 Dekhkar Shâhjahân Bâdshâh bhartâ hankâre :
 Kahâ Salâbat Khân nûn : "Kâm karo hamâre.
 Âge ânâ nâ do, Râjpût rākho atkāre."
 Salâbat Khân un Bakhshî dîdâ tære :
- 35 "Adab mânke kharâ raho, Râjpût bichâre !
 Terî bât digî Darbâr men, main kharâ sidhâre."
 "Merî tû kyâ bât saiwârdâ ? Kartâr saiwâre !"
 Amar Singh digiâ, nâ dige, jaisâ parbat bhârî.
 "Hatke kharâ, gaiwâriâr ! Kyâ kare gaiwârî ?"
- 40 'Gaiwâr' kahe se khijâ bhartâ hankâre :
 "Âj kahâ gaiwâriâr, kal degâ gârî !
 Parson nûn bân̄h pakarke kaḍh de Kachhri bârî !"
 Jabbal kâḍhî misrî nikalî do dhârî :
 Mâre Salâbat Khân dî jâ khîlî pârî :
- 45 Lagî mard de hâth dî nâ rahî wo dhârî.
 "Eh le apne sât lākḥ, Salâbat piâre !
 Kân̄te dharke jâneh le, hor ghât hamâre !"
 Khare pukâreñ umre Bâdshâh de piâre :
 "Bhalâ kîâ, re Amar Singh, Salâbat mâre !"
- 50 Bhale bure dâ chughal thâ, taiñ Âj guzâre !
 Derâ pakaro, Râjpût, mere mît piâre ;
 Mansab likhiâ suber nûn pakkâ sât hazâre !"
 Charḥ bolâ Shâhjahân Bâdshâh : "Sun, umro, mere :
 Khunî jâne na pâve, mârô tum ghere.
- 55 Sab men sher kahâute, tum mard baḍhere !
 Hindû mâr Salâbat Khân nûn jâ legâ dere."
 Râo dî ujar tale na âiâ, ho giâ parere.
 Dûr jâ bolâ : "Dillî de Bâdshâh, ab darwâjâ kyûn bhere ?
 Kaul deke Rabb de â dhokâ nere."
- 60 Arjun, duhe Bûrâ, sâtî shamshere ;
 Tan lâ de Amar Singh dî, tan gai udhere :
 Pardôn Râjâ Amar Singh lîe jaundhar phere.
 Sât amîron nûn mârke Râjâ surgdhârî.
 Orak Amar Singh de lardê kahârân :
- 65 Ikkî amîrân nûn mârke, jûjhe chhah kahârân.
 Râjâ dâ Brahman Râi Gokal Dâs :

- Gokal ne sâtî misrî, chokhî Gujrât :
 Mârî Mallûko jo ânke jâ kâtâ mâs :
 Chandan rukh katke talwârôn ghâiâ.
 70 Râjâ dâ nimak halâl kar Brahman Baikunth nûn dhâiâ.
 Kishan Dâs Masalchî ran pherâ changâ :
 Mîr Khân de tan nûn lâ diâ kuvât kar jhañdâ.
 Dûje mâriâ Hasat Khân dil kar liâ changâ.
 Umre yûn lîte Darbâr meñ, jûn parê Malangâ.
 75 Phuâre* ghâû yûn parê bhakâbhak, jûn bahe Gangâ.
 Khâ lî bhajiâ bhâng, yâr, jûn chârhe tarangâ :
 Pachîs amîrân nûn mârke nâi dâ ban chalâ sarangâ.

- Larkâ pûchhe Râm Singh : “ Sun, Kishan Dâs,
 Tum gae Darbâr meñ chachâ de nâl.
 80 Mere kyâ chachâ se namre ? Kyâ milâ inâm ?”
 “ Kyâ kahûn, mere Kañwarjî ? Nâ pûchhe bêt !
 Râjâ Amar Singh nûn us ne kahâ ‘ ganiwâr ’ !
 Loth parî, Kañwarjî, Kachahrî pâs.
 Thokar mâren Mughal, yâr, gal katên mâs !”
 85 Sun sun bâtân Râm Singh ho giâ udâs.
 “ Merî dharî rahin do pâlkî, ghar jâo, kahâr :
 Apne mahalon so raho, jis se piârî nâr.
 Mere dhore woh rahe bândhe talwâr.”
 Ghore kâzâ kar diê kîlet de bâr.
 90 Darwâze tore kîle de kuhâre nâl.
 Kîle de andar jâ barâ pân sau jawân.
 Misrî bajî kîle meñ parte jhankâr ;
 Saudâ tole sarohîôn nar kare bampâr.
 Kesrânî jâmâ ho gai, jihâ khenâ gulâl.
 95 Pân sau meñ se larkâ Râm Singh lîâ do sau sâth.

Kahe Rânî Hâdiâ : “ Merî bândî, daur ;
 Mahilon sej bichhâ de, thorî post ghol.
 Âge Râjâ Amar Singh â gae Râthor !”
 Unche charhke dekhdi bândî nâdân.

* For fawâre, a jet, spring of water.

† For qila’.

LEGENDS OF THE PANJÂB.

100 “Rânî, nâ Domân dî jorîân, nâ lâl rabâb !
Khâlî tarkash bājī, dal geṇḍā dhāl!”

Jad bāndî ne Rânî se kihâ, ke “Sab chîzân dikhlaî dindî haiñ, magar Râjâ nahîñ dikhâ.” Rânî ne eh bāt sunke apne man meñ ghussa karke kihâ, ke “Merâ Râjâ barâ bahâdur hai.” Jad sabh mardmân mahil meñ âkar jamâ hoe, tâñ Rânî ne puchhiâ, ke, “Hamârâ Râjâ kahân rihâ?” Tâñ sipâhîân ne jawâb diâ, ke “Râjâ tâñ Surg sidhâre !” Itnî sunke Rânî zâr zâr rone lagi, aur tamâm mahil meñ shor ghul hoîâ. Rânî ne bāndî se kihâ, ke “solâh singâr merâ utâr lo, sârî khushî Râjâ de nâl gai!” Rânî ne solâh singâr battîs abran, sabh utâr liâ aur kihâ ke “sît katârî lâo, maiñ khâkar mar jâûñ. Râjâ merâ mar gîâ, Pādshâh mainûñ pakarke dîn se be-dîn karegâ, aur chakkî piswâkar dānâ dilwâ degâ. Us biptâ se bihtar hai, ke âp hî mar jâûñ.” Itnî kahkar Rânî ne apne hāth se gale meñ talwâr mārî aur foran mar gai. Jad Bādshâh ne eh hāl sunâ, nihâyat afsos kiâ, aur jo kuchh ke jâgîr Râjâ Amar Singh dî thî, us dî fauj nûñ bakhsh di.

TRANSLATION.

THE SONG OF RÂJÂ AMAR SINGH OF GARH MERTÂ IN BÎKÂNER.

His courtiers told tales to Shâhjahân, the Emperor, saying that Amar Singh had not been to pay his respects for a long while, on which Shâhjahân issued an order that a demand for seven lākhs (of rupees) was to be made upon him. So Râjâ Amar Singh went to Shâhjahân, the Emperor, to pay his respects. His Rânî, however, said to him, ‘Go not, Râjâ,’ on which Râjâ Amar Singh became angry with his Rânî.

At once Râjâ Amar Singh ordered his arms, (saying) :

“Rânî, bring me my jewelled quiver and my golden shield.”

Up got Rânî Hādîâ and seized his reins, (and said) :

“Is this a time for the Court? It is past midnight !

5 I fill thee a flask of wine, the cup is in my hand.

I fill the cup for thee to drink and make merry.

Drink it, Râjâ Amar Singh, and be not sorrowful.



I spread a bed in the painted palace, let us talk together there.

I will send a letter to my father* and he will send nine *lâkhs* (of rupees).

- 10 And I will sell my necklace from my neck, on which we can live for six months.

Stay to-day in the painted palace and go the King in the morning."

In her anger prayed the Râni :

"May the mother die, that bore me Hâdiâ !

May the aunt and uncle die, that brought me up !

- 15 May the barber and the Brâhman die, that arranged my marriage !

For I the Râjpût's daughter have embraced a servant !†

Have been given to the servant of a slave !

My boat hath remained in the midst (of the stream) and hath not crossed over.‡

Send me back to my father's house.

- 20 Now would I return to my father, and claim the protection of God.

No one should marry into the Râthors, the first of men !

Thy hue was fresh as betel leaves and has now become pale.

What loss is there in property ? What evil hath come ?

I entreat thee, Râjâ Amar Singh, go not (to the King) :

- 25 For the cruel King will slay thee :

He will put fetters on thy feet, handcuffs on thy hands and a weight round thy neck !"

The Râjâ would not listen to her entreaty and urged on his mare.

With pleasure Râjâ Amar Singh went to the Court :

And presented four or five gold *mohars*,

* She was the daughter of the Râjâ of Bûndi.

† A taunt levelled at her husband for coming under the power of the Musalmâns.

‡ Idiom : I am in great trouble.

- 30 And laid them before Shâhjahân in Court.
 As soon as he saw him Shâhjahân the King called out,
 And said to Salâbat Khân: "Do my bidding.
 Let not the Râjpût come forward, keep him back."
 Salâbat Khân, the Controller, cast his eyes on him,
- 35 (And said): "Stand and be respectful, thou wretched
 Râjpût!
 Thy fame hath fallen in the Court, and I keep watch
 (over thee)."
 "How can'st thou watch over me? God shall watch!"
 Amar Singh, like a great mountain, was not to be kept
 back.
 (Said Salâbat Khân): "Stand back, thou boor! What
 wilt thou with thy boorishness?"
- 40 Incensed at the word 'boor' (Amar Singh) called out!
 "To-day he calls me a boor to-morrow he will abuse me!
 Next day he will take me by the arm and put me out of
 Court!"
 In his wrath he drew his dagger and struck twice:
 He struck Salâbat Khân and went through him:
- 45 Struck by a warrior's hand the blow stayed not.
 "Take this for thy seven *lâkhs*, friend Salâbat!
 Take thy scales and weigh them out!"
 Called out a trusty noble of the King: *
 "Well hast thou done, Amar Singh, to slay Salâbat!"
- 50 To-day hast thou slain a tale-bearer!
 Go home, Râjpût, my beloved friend,
 I will have thee made in the morning commander of a
 good 7,000!"
 Up came the King Shâhjahân and spake: "Hear, my
 nobles:
 Let not the murderer escape, surround him and slay him.
- 55 Ye are lions among all men, and great warriors!
 The Hindû hath slain Salâbat Khân and hath gone
 home."

* Arjun Ghor according to Tod's account: he was Amar Singh's
 brother-in-law. This was said to quiet down Amar Singh.

- The Râjâ's (Amar Singh's) blow did not reach (the King)
and he went within.
- From a distance (Amar Singh) exclaimed: "King of
Dillî, why hast shut thy gates?
I came to thee deceived by the oath in God."
- 60 Arjun* and Burâ drew their swords,
Struck at Amar Singh and pierced his body,
And Râjâ Amar Singh lay stretched (upon the ground).
After slaying seven nobles Râjâ (Amar Singh) went to
heaven.
- Afterwards Amar Singh's litter-bearers took up the fight,
65 And slew twenty-one nobles with the loss of six bearers.
The Râjâ's priest was Râi Gokal Dâs,
And Gokal drew his sword, forged in Gujrât.†
And struck Mallûko,‡ who came up, and cut into his
flesh,
And having cut down this splendid tree he was destroy-
ed by swords.
- 70 True to the salt of the Râjâ the Brâhman entered Heaven,
Then Kishan Dâs the Torch-bearer rushed into the fray
And inflicted a mighty blow on Mîr Khân,
And next he struck Hasat Khân with a brave heart.§
The nobles strewed the Court, as fall Malangs.||
- 75 Blood gushed forth in a bubbling stream, as flows the
Ganges.
- Like one who is filled with *bhang*, my friends,¶ when the
intoxication rises,
After slaying twenty-five nobles, the barber became
famous.

Said the youth Râm Singh: "Hear, Kishan Dâs,**

* See above, line 48.

† Meaning Gujrât in the Panjâb, famous for its cutlery.

‡ A noble of the Court according to the bard.

§ Door-keeper of the palace according to the bard.

|| Malangs are militant Muhammadan fanatics.

¶ To the audience.

** Amar Singh's Torch-bearer: See above, line 71.

LEGENDS OF THE PANJÂB.

- Thou wentest to the Court with my uncle.
- 80 How fared my uncle there? What reward obtained he?"
- "What shall I say, my Prince? Ask me not!
 Râjâ Amar Singh was called a boor!
 And his body lies, Sir Prince, near the Court.
 The Mughals spun it, my friend, and cut its flesh!"
- 85 Hearing these words, Râm Singh became sorrowful.
 (Said he): "Put down my litter, and go you home, my
 bearers:
 Let them stay at home that have cherished wives.
 Let those stay with me that fasten on swords."
 They rested their horses at the fort gate,
- 90 And broke open the fort gate with axes.
 Five hundred warriors entered the fort.
 Swords flashed in exchange in the fort;
 And dauntless warriors struck bargains with their
 swords.
 Their robes became red, as if they were playing with
gulâl.*
- 95 Out of five hundred the youth Râm Singh brought back
 two hundred and sixty.
- Said Rânî Hâdiâ: "Run, my maid;
 Spread the couch in the palace, and mix a little opium.
 For Râjâ Amar Singh the Râthor cometh!"
 The silly maid went up to the roof to see (and said):
- 100 "Rânî, I see not the drums of the musicians, nor the red
 lutes!
 The quiver rattles empty and the yellow shield is in the
 crowd!"

When the maid said to the Rânî that she could see everything
 except the Râjâ, the Rânî heard her and became angry, saying,
 "My Râjâ is a great warrior!" And when all the warriors col-
 lected in the palace the Rânî asked them, "Where hath my Râjâ

* A red powder thrown over each other by the revellers at the Holi
 festival.



AMAR SINGH OF GARH MERTÂ.

stayed?" Then the men answered, "Thy Râjâ hath gone to Heaven!" Hearing this she wept bitterly and there was a cry through all the palace. Said the Rânî to the maid; "Take off my sixteen ornaments, for all my joy hath gone with the Râjâ!" The Rânî took off all her sixteen ornaments and her thirty-two jewels* and said, "Bring me a dagger that I may stab myself and die. My Râjâ is dead and the King will seize me and despoil me of my faith† and giving me a hand-mill to grind will make me live on it. To kill myself is better than such misfortune." Saying this the Rânî struck her own neck with a sword and died at once.‡ When the King heard of this he was very sorrowful and gave to Râjâ Amar Singh's following all the lands he had held.

* See Vol. I. p. 452.

† Several Râjpût princesses had before this been forced into marriage with the Musalmân Emperors.

‡ Tod says that Amar Singh's body was removed by his wife and burnt.

No. LI.

RĀJĀ PIRTHĪ SINGH OF JODHPŪR,

AS TOLD BY A BARD AT AMBĀLĀ.

[The following legend is the Panjābī bardic version or rather distortion of the tale of the tragic death of Pṛithivī Singh, son of Rājā Jaswant Singh of Jodhpūr and nephew of the Amar Singh whose story has just been related. As usual the bard has managed to confuse the history he has undertaken to preserve, and perhaps the best way to account for what he has recorded is to give a plain version of the historical facts as they really occurred.]

[Rājā Gaj Singh of Jodhpūr left two sons Amar Singh and Jaswant Singh, of whom the younger, Jaswant Singh, succeeded him in 1638 A.D., under circumstances explained in page 242 ante. Rājā Jaswant Singh's son and heir was Pṛithivī Singh, the hero of this tale, who died in so sudden and startling a manner in 1680 A.D., that his death has caused a deep impression on the native mind of having been occasioned by the treachery of the Emperor Aurangzeb—a monarch who has left behind him an unenviable reputation for unscrupulous guile.]

[Rājā Jaswant Singh bitterly opposed Aurangzeb when the latter was striving for the throne of his father Shāhjahān, and was moreover a friend and officer of Aurangzeb's opponent and elder brother Dārā Shikoh. He also soon after the accession of Aurangzeb, at the battle of Kajwā in 1658 treacherously seized the Royal camp and carried off its treasure to Jodhpūr. The story of the subsequent relations of Aurangzeb and his powerful vassal is that of a succession of mutual intrigues, during which they were ostensible friends, the Rājput holding several governments in succession from the Crown, ending with the mission of keeping the turbulent Pāthāns of Kābul in proper check. On this expedition Jaswant Singh started in 1670, leaving behind him, as his representative, his son and heir Pṛithivī Singh. In 1680 Aurangzeb sent for Pṛithivī Singh and received him with much courtesy, giving him a *khila't* or robe of honour, which by etiquette he was obliged to wear on leaving the Court. On reaching his house he died suddenly in great pain that same evening, and from that day to this his death has been attributed to the poison in the robe. There is, however, of course, no evidence to show that the robe was poisoned and how it came to affect his health so rapidly. Jaswant Singh died soon afterwards in 1681 at Kābul heart-broken, it is said, at the news of the death of Pṛithivī Singh, which came on top of that of his two other sons, Jagat Singh and Dalthamā Singh, at Kābul. He was succeeded by a posthumous son, Ajit Singh, who afterwards became famous and was finally murdered in 1725 by his own son Bakht Singh. This crime was the cause of the break-up of the Rāthors from the intestine strife it gave rise to.]

[While Ajit Singh was still a babe, Aurangzeb made an attempt to seize his person, but was foiled by the fidelity of Durgā Dās, a servant, who carried him safely to Mārwar in a basket of sweetmeats. Durgā Dās is alluded to in the following legend, though wrongly.]

[In line 29 of the legend the version told by Tod of the last interview between Aurangzeb and Prithivī Singh seems to be alluded to. The bardic story of the lions is naturally pure tall talk. Tod's story is this. When Prithivī Singh went to see Aurangzeb in Court the great Emperor took him firmly by both his folded hands and said, "It is told me that you possess as nervous an arm as your father: what can you do now?" "God preserve Your Majesty," he replied, "when the Sovereign of mankind lays the hand of protection on the meanest of his subjects, all his hopes are realized; but when he condescends to take both mine I feel as if I could conquer the world!" His vehement and animated gesture after this speech gave full force to his words and Aurangzeb quickly exclaimed: "Ah, here is another *khutān* (villain)"—a term he always used towards Jaswant Singh. However, out of policy he gave him a *khila't* and honoured him as above stated.]

[Two other persons of note are alluded to in the legend.—Sarbuland Khān and Dārā Shikoh. Sarbuland Khān belongs to times posterior to those of the legend and so the allusion to him is wrong. He was Governor of Gujarāt under the Emperor Muḥammad Shāh and was dismissed; Rājā Abhai Singh, son of Ajit Singh and so grandson of Jaswant Singh and nephew of Prithivī Singh, being appointed his successor. They had a fight in 1727 in which Sarbuland Khān was defeated. That is all the connection he really has with the house of Jodhpūr.]

[Dārā Shikoh's defeat, capture and execution in 1659 are well known matters of history and there is nothing to show that Jaswant Singh had any concern in them, as the legend presumes.]

QISSA RĀJĀ PIRTHĪ SINGH PISAR RĀJĀ GAJĀ SINGH WĀLĪ JODHPŪR.

*Bayān kiā giā hai, ke Rājā Pirthī Singh, birādar Jaswant Singh,
Naurang Shāh Khāndān Shāhān Dehlī ke 'ahad meñ hūā, jis se is ne
jarāi kī, magar maghlūb hūā.*

Simrūn Sāhib apnā, bhaj Nandī Māi.

Bakhshī Sher Buland Khān ne chughlī khāi.

Khojā ne hukam diā: "De jā chilam tarāe."

Misrī sūtī miyān se khojā ke bāheñ:

5 Do dhar nācheñ dharan par Kachahrī Māh.

LEGENDS OF THE PANJÂB.

- Dekhe Bâdshâh chambhe ho jâe.
 Baith takht par Bâdshâh Jaswant bulâe :
 "Tumhâre baghal men Râjpût, Rânî kâ jâe :—
 Tumhâre is bîran kâ nâm kyâ ? Do hamen batâe."
 10 "Mân bap ne kiâ chât, nânûn barâ badhâyâ.
 Mere biran kâ nânû Pirthî Singh Gobind kâ pâyâ :
 Chhote kâ Partâp Singh, sûrat kâ sâyâ."
 Itnî sunke Bâdshâh man men khunsâyâ :
 "Tum Pirthî Singh ke yâr, main kaun kahâyâ ?
 15 Mere bâis sher âe ; umukte ik kehriâyâ !
 Pirthî Singh ko do jatâ : ' Bâdshâh ne farmâyâ ! ' "
 Itnî sunke Jaswant man men ghabarâyâ ;
 Apnâ ghorâ chherkar bhâi peâyâ :
 "Bhalâ kiâ, re Pirthî Singh, Bâdshâh ne bulâyâ,
 20 Bâdshâh ne sher kâ tero gail jang karwâyâ."
 Itnî sunke Pirthî Singh man men ghabarâyâ :
 "Abhî kaho Bâdshâh ko, sher ko le âve."
 Sher Kachahrî Bâdshâhâyâ, am tamâshâ.
 Pirthî Singh, sûrat sohnâ, bhariâron sâchâ,
 25 Ik bâth men lê tegh, dûjâ dhulwâsâ ;
 Dîâ pukârâ sher ko, talwâr nikâsâ.
 Kehriâyâ zor men ; tor diê dhulwâsâ.
 Dûjâ kehriâyâ bâhwâ ; bhar zor nikâsâ.
 Punje pakare bâth men, kar sîdhâ rakhâ ;
 30 Mârî bagothî sher ko, gai kalam tarâshî :
 Ik sher ke do karê, jaise patar nâche.
 Dekhke Naurang Bâdshâh chambhe ho jatâ :
 "Âj mârâ merâ kehriâyâ sher, kal hamen binâse !
 Pirthî Singh ko deûn siropâ sunerî."
 35 Uth chalâ thâ Bâdshâh, sang chalî Kachahrî.

- Râjpûtân se karî bād Naurang Shâh bairî :
 Bholâ Kanwar jâne nahîn siropâ jo pahri :
 Jaise amlî ghûme amal men, dang lâte giâ zahrî ;
 Kul chhote Râjpût kî kâyâ ho gai dharî.
 40 Khidmatgâr lagâe do sewâ kario gahrî.
 "Bîran bîran," kûkiâ, "mera" ; bîr ne bolâ.

- Dhore kharâ Partâp Singh ; muñh kholâ pallâ :
 “ Merî tûṭ gaî bânḥ dârî, maiñ rah gîâ akelâ.
 Maut nimâñî bag gaî, ghâṭ de gaî jholâ.”
- 45 Dhore kharâ Partâp Singh, bhar ânsû royâ:
 “ Mere bare bîran Pirthî Singh kis nindra soyâ ?
 Merâ ran mañḍal, kul kâ singâr, kahân ân chhipâyâ ?”
 Jamnâjî ke nikat ghât le chandan dhoyâ ;
 Pirthî Singh ko diâ dâgh ; Râjpûtân ne nahân rachâyâ.
- 50 Itnî sunko Bâdshâh parwânâ mangwâyâ ;
 Jabhî to Naurang Bâdshâh likhkar bhajî fardî:
 “ Jis din kâ mar gîâ Pirthî Singh bâdshâhî merî adhî.
 Merî dil kî dil meñ rah gai, man hûâ bairâgî.”
 Fardî bânchî Jaswant Singh ; jhat fardî phâṛî:
- 55 “ Tum aisî bâten likhen ; kiâ kaptî be-dardî ?
 Log dikhâwâ karo, kû matbal ke garjî !
 Pirthî Singh ke marân te nau kûñṭî larzî !”
- Âskaran ke Durg Dâs ne Kachahrî lâlî.
 “ Hai koî dil meñ sûrmâ mukh bîrâ khâve ?”
- 60 Jis ke tan meñ lag rahî, nâ bujhan bujhâe:
 Bîrâ uṭhâyâ Partâp Singh ne ; bhâṛyân nûñ jhukke sîs
 niwâe.
 Nau kûṭî charḥ gaî Mârwar, ayânâ syânâ,
 Shekhû Shâhzâdâ ke sîs par bâḥ diâ tang tânâ.
 Haude se nîchhe diâ ger, jaise burj purânâ.
- 65 Dekhke Naurang Bâdshâh dil meñ ghabarâyâ :
 “ Tum, bhâî, hat jâo, jo Rabb ne châhâ !”
 Itnî sunke Jaswant Singh ghorâ mangwâyâ ;
 Begameñ lûṭen kile meñ, khizânâ lûṭwâyâ.
 Bâdshâh kâ Khizânâ lûṭkar nukârâ bajwâyâ.
- 70 Râjâ chale gharân nûñ ṭamak bajwâyâ.
 Manzilon manzilon chalke Jodhpûr meñ âyâ.
 Rânîân chârôn bhâṭôn kî chaukiân bichhwâyâ :
 Râjâ charḥ gae chaukiân, bâṭh thâl diwâî.
 Bolî Rânî Ranrûp Kanwar, bhar araj lagâî :
- 75 “ Râjâ Pirthî Singh uâ dekhtî, tumhâre bhâî.

- Yâ bîran ko marwâe ? Sach deo batâe ! ”
 Itnî sunke Jaswant Singh mukh ânsû lâyâ :
 “ Pirthî Singh mar gîâ, kile meñ Dillî jalâyâ.”
 Itnî sunke Rânî ne bolî lâe :
 80 “ Aise Râjâ Pirthî Singh hâth na âe ! ”
 Itnî sunke Rânî ko de dîâ duhâg ;
 Chandar Kañwar Rânî ko dîâ suhâg.

THE STORY OF RÂJÂ PIRTHÎ SINGH, SON* OF RÂJÂ GAJJÂ
 SINGH, LORD OF JODHPÛR.

It is said that Râjâ Pirthî Singh, brother† of (Râjâ) Jaswant Singh, lived in the days of Royal House of Naurang Shâh (Aurangzeb) of Dehlî, with whom he fought and by whom he was defeated.

- I (first) worship my Lord‡ and praise Mother Nandî.§
 Sher Buland Khân|| the Commander told tales.
 Said the (Royal) eunuch (to Râjâ Pirthî Sing) : “ Do
 thou light the (Royal) pipe.”
 (The Râjâ) drew his sword and thrust it through the
 eunuch,
 5 And the two halves leapt upon the ground in the open
 Court.
 The King saw it and was astonished.
 Sitting on his throne the King sent for (Râjâ) Jaswant,
 (And said) : “ The Râjpût by thy side, the son of a
 Queen :—
 What is the name of this thy brother ?¶ Tell me.”
 10 “ His father and mother for love of him gave him a great
 name.**

* Properly grandson. † Really son. ‡ Krishna in this case.

§ i.e. Yasodâ, the wife of Nanda, the foster-father of Krishna.

|| For Sarbuland Khân : see introduction to the tale.

¶ Prithvî Singh was the son, not the brother, of Jaswant Singh, as this legend makes him out.

** Prithivî Singh means Lion of the Earth, and the name moreover was very famous as being that of the celebrated Râi Pithaurâ of Dehlî in the 12th Century A.D.

My brother's name is Pirthī Singh, granted him by
Gobind :*

The younger one is Partā† Singh, the pride of beauty."

Hearing this the king grew furious in his heart,

(And said) : " You would be a partisan of Pirthī Singh;
what do you think of me ? "

15 I have two and twenty lions just arrived, one stands
roaring now !

Go and warn Pirthī Singh that the King hath said
this ! "

Hearing this Jaswant was anxious in his heart

And galloping his horse to his brother, (he said) :

" The King hath done well to call thee, Pirthī Singh.

20 The King hath made up a battle between thee and a
lion."

Hearing this Pirthī Singh became anxious in his heart,
(and said) :

" Tell the King to have the lion ready at once."

The lion came to the King's Court and (there was) a
public show.

Pirthī Sing, beautiful of form and true to his master,

25 Took his sword in one hand and in the other his shield,
And calling out to the lion drew his sword.

The lion came on with great force and broke the shield.

But the other lion‡ confronted him in his strength.

He seized his paws in his hand and stood him up
straight,

30 And he struck the lion a blow, which went through him ;
And the two parts of the lion danced (apart) like leaves.

When Naurang Shāh§ saw this he was astonished,

(And said to himself) : " To-day he hath slain my lion,
to-morrow he will ruin me !

* i.e. Krishna, i.e. God.

† This hero does not seem to be otherwise known to history. He was
really a younger brother of Jaswant Singh.

‡ i.e. Prithivi Singh, the hero.

§ The usual bardic and vulgar form of the name of Aurangzeb.

LEGENDS OF THE PANJÂB.

I will give Pirthî Singh a golden robe.”

35 Up gat the King and his Court followed him.

Naurang Shâh had henceforth a great enmity with the Râjpûts.

The foolish prince knew not the robe he wore,
 And the poison of it entered him, as drunkenness encom-
 passes the drunkard,

And all the body of the young Râjpût fell down.

40 His attendants did him all service.

His brother (Partâp Singh) called out “my brother, my
 brother.”

Partâp Singh stood by and removed the sheet from his
 face, (and said) :

“My other arm is broken,* and I am left alone.

Cruel death hath wounded me, and the bag (of life) is
 burst.”

45 Partâp Singh stood by and wept tears, (saying) :

“With what sleep doth my elder brother Pirthî Singh
 sleep ?

Where hath my hero in the field and the glory of my
 house hidden himself?”

They placed his sandal-wood pyre by the banks of the
 Jamnâ,

And burning Pirthî Singh, the Râjpûts bathed.

50 Hearing of this the King sent for paper,
 And Naurang the King sent a letter at once :—

“My kingdom is injured from the day Pirthî Singh died.
 My heart is sad† and my soul bereaved.”

Jaswant Singh read the letter and tore it up at once
 (saying) :

55 “You that write such words have acted in cruel hypocrisy !
 You deceive the people, and have done your desire !

* Conventional phrase for “my brother is dead.”

† *lit.*, (the desires of) my heart have remained in my heart.



At the death of Pirthî Singh the nine divisions (of Mârwar) tremble !”

Durg Dâs,* the son of Âskaran, held a Court,
(And said): “Is there any hero at heart here that will
put the betel leaves to his lips?”†

60 He in whose body rage (the heroic fires) that cannot be
put out,

Partâp Singh took up the betel leaf and bowed his head
to the brethren.

All the nine divisions of Mârwar advanced, old and
young,

And struck off the head of Prince Shekhût and hung
it up.

They threw him down from his elephant-litter as (one
would) an old tower.

65 When Naurang Shâh saw this he was agitated in his
heart,

And said: “Do you, my brethren, retreat; it is the will
of God !”

Hearing this Jaswant Singh sent for his horse,

And robbed the ladies in the fort and the treasury.

Robbing the Royal Treasury he sounded his drums (of
victory).

70 The Râjâ returned home sounding his drums.

Stage by stage he travelled and came to Jodhpûr.‡

The Queens of the four brothers|| spread seats for them,

And when the Râjâ sat thereon, they put a platter into
his hand.

Spake Rânî Ranrûp Kânwar,¶ saying:

75 “I do not see thy brother Râjâ Pirthî Singh.

* The uncle of Jaswant Singh according to the bard, but see introduction.

† See Vol. I. p. 43, etc. ‡ Dârâ Shikoh: see introduction.

§ All this is a mistake. Jaswant Singh died at Kâbul, and never returned home after his son's death.

|| i.e. of Jaswant, Amar, Pirthî and Partâp.

¶ The chief of Jaswant Singh's Queens according to the bard.

LEGENDS OF THE PANJÂB.

Hast had thy brother killed ? Tell me the truth !”

Hearing this Jaswant Singh wept :

“Pirthî Singh died and was burnt in the fort at Dehlî.”

Hearing this said the Rânî :

80 “Such an one as Râjâ Pirthî Singh shall never be again !”

Hearing this (Jaswant Singh) made this Rânî a widow,*

And made Rânî Chandar Kaiwar into a wife.”

* i.e. Being displeased at this speech, he displaced Rânî Ranrûp from being his chief Queen and set up Rânî Chandar Kaiwar in her place. This is the bard's story.

No. LII.

THE SONG OF GŪGĀ,

AS RECORDED BY MIRZĀ HUSSAIN OF DEHLĪ FROM A
LOCAL BARD.

[This important variant of the Legend of Gurā Gūgā has been most carefully taken down, and represents faithfully all the vagaries of the local bardic dialect. It should, of course, be read with the version given at pp. 121-209, Vol. I.]

[The chief point about this poem is that it brings the story of Gūgā into history in the *usual* bardic fashion of Rājputānā, divesting it, as far as possible, of the miraculous and giving it a specific date *St.* 1369 or 1312 A.D. The history is naturally a little 'mixed,' but not more so than is ordinarily the case of such compositions when meant to be historical.]

[The usual version of Gūgā's story—so far as it may be called historical—is that he died defending his country against Maḥmūd of Ghaznī in the latter's last expedition into India in 1024 A.D.; whereas this legend makes him out to have conquered Firoz Shāh of Dehlī, when that monarch took the part of the Saint's twin half-brothers Arjun and Sarjun in a characteristic quarrel over the division of the ancestral property, and to have died afterwards in 1312 A.D.]

[The Firoz Shāh of Dehlī, who, according to the bard, was thus defeated by Gūgā, would chronologically be Firoz Shāh Khiljī, who reigned 1282-1296, but the indications contained as to the bard's meaning in verse 27ff point to his intending Firoz Shāh Tughlaq (Bārbak), who reigned 1351-1388, to be his hero. As to the other prominent persons mentioned in the tale by name, those who figure as partisans of the Dehlī king do not need mention here, the bard having, so far as the names can be identified, apparently drawn on Indian Musalmān history generally; but those on Gūgā's side are very interesting. Bālā Ghāzī *alias* Sālār Ghāzī, the well-known hero of the ballad given at pp. 99-120 of Vol. I, appears as Gūgā's partisan and nephew (sister's son), though beyond all doubt he was really the nephew of Maḥmūd of Ghaznī. He was most probably, however, a contemporary of Gūgā. Nar Singh the family priest of Gūgā and a Brāhmaṇ, Bhajjū his household scavenger, and Fatteḥ Singh Chauhān his kinsman, also appear as partisans. Now at the shrines of Gūgā in the Panjāb are commonly to be seen associated with him figures of Nar Singh, Bhūre Singh and Kālē Singh, the last two being identified by the bard with Bhajjū and Fatteḥ Singh. This poem, therefore, is valuable as explaining who these personages are in the popular estimation. Fatteḥ Singh is called by the bard the *pagarī-badal bhāt* of Gūgā, i.e., a man who, by exchange of *pagarīs* or turbans, had sworn a close offensive and defensive alliance with him.]

LEGENDS OF THE PANJÂB.

TEXT.

GÎT GÛGE KÂ.

Jore.

“Mâtâ kahlen ki Mâusi? Tû lage Dharam kî Mâ.
Yâ Dadrepe gâm men thorâ biswâ ham ko diwâ :
Âdhâ kûhâ bâorî ; * âdhâ khet aur kiyâr ;
Âdhâ tâtâtû tairî ; âdhâ dhan aur mâr.”

Rânî Bâchhal.

5 “Âwan do ghar Pîr ko ; âdhâ lo dhan mâr ;
Âdhâ lo tâtâtû tairî ; lo âdhâ khet kiyâr.”

TRANSLATION.

THE SONG OF GÛGÂ.

The Twins.†

“Shall we call thee Mother or Aunt? Thou art our
sworn mother.

Get us a small share in this village of Dadrerâ.

Half the wells and reservoirs ; half the fields and beds ;

Half the horses and mares ; half the wealth and goods.”

Queen Bâchhal.

5 “Let the Saint‡ come home, and then take half the
wealth and goods,

Half the horses and mares, and half the fields and
beds.”

* For *bâoll* : *l* is frequently interchanged with *r* throughout this poem.

† To their aunt Bâchhal and mother of Gûgâ: See *Legend of Gurû Gûgâ* in Vol. I., which also see as to Arjun and Sarjun, the twin half-brothers of Gûgâ.

‡ i.e. Gûgâ and so on throughout the poem.

Jore.

“Tū Mâtā, tū Māusī; ham âe tere dwâr.

Purjâ* ham ko lekh diê; tirâ likhâ rahe parwâr.”

Haraph† shiâh†† dâlne, kalam dawât mangâe.

10 Kaheñ§ Sitâbî:—se dhanî kismat gai palâtâ khâe.

Khabar hûi us Auliâ; le Lîlî bâg uṭhâe.

Âwat dekhâ Pîrjî, purjâ liâ lukâe.

Rânî Bâchhal.

“Gûgâ, ye mausîr haiñ, bhum-bhâi kar le:

Yâ Dadreṛe gâm meñ biswâ in ko de.”

The Twins.

“Thou art our Mother and thou art our Aunt; we are
come to thy door (as suppliants).

Give us a document: thy writing will ever avail.”

For (writing) the letters in ink, they sent for pen and
ink.

10 Saith Shitâbî:||—the fate of the wealthy changed at
once.

The Saint heard of it and gave rein to Lîlî.¶

(When the Twins) saw the Saint coming they hid the
document.

Queen Bâchhal.

“Gûgâ, these are my nephews,** make them brethren††
in the land.

Give them a share in this village of Dadreṛâ.”

* For *purjâ*: *z* and *j* are frequently interchanged throughout the poem.

† For *harf*, *f* and *ph* is also a constant interchange.

†† So is *s* for *sh*: here *shiâh* is for *siâh*.

§ For *Shitâbî*: see preceding line.

|| Shitâbî, a bard, is the author of the poem.

¶ The dark-grey mare identified with Gûgâ and with Rasâlâ and Sarwar as well.

** i.e. sons of her sister Kâchhal.

†† i.e. shareholders.

Gûgâ.

- 15 "Kâkâ ke, na tâû ke; gotî bhâî nâe.
 Sun, he Mâtâ bâwarî, tû biswâ kaise diwâe?
 Biswe batên kupût ke: hînâ ho so de!
 Ye biswe Chauhân ke koî tarwâran bal le!"

Jorê.

- "Jâhir, toe mâren jîû se, len Dadrere chhîn!
 20 Ham Jorê âr ke dhanî: tire Bâgar baseñ amîn."

Gûgâ.

- "Jâte raho, re Jorîyo: nâhakk na audas lûn.
 Hukm nahîn gur pîr kâ. Kahâ binâson dûn?"

Gûgâ.

- 15 "They are not sons of my father's elder or younger
 brother: they are not brethren of my family
 (name).
 Hear, foolish Mother, how can you give them a share?*
- A bastard might give a share, or the conquered!
 Let them take the share of the Chauhân by the power
 of the sword!"

The Twins.

- "Zâhir,† we will slay thee and seize Dadrerâ!
 20 We twins are strong of purpose: we will dwell in thy
 Bâgar as officers (of the king of Dehlî)."

Gûgâ.

- "Go, you Twins: I would not be a sinner‡ for nothing.
 It is against the orders of (religious) teachers and
 saints. Why should I slay you?"

* i.e. Under Hindû notions they could not possibly have a claim.

† i.e. Gûgâ and so throughout the poem. Zâhir Pîr is a common name for him.

‡ By having to kill them for attacking him.



THE SONG OF GŪGĀ.

- Bhagwân kīnī kâ kapre, lie masâl jagâe,
Majil majil ke châlne pahunche Mâdîpur âe.
25 Gau charavên gawâlie apne hi ban mâne.

Jore.

“Dillī kitnâ phâsilâ ? Deo nidân batâe.”

Gawâlie.

- “Dillī kos pânch ik hai : Killâ Purânâ tîn.
Âge Tuklâbâd hai, jahân basên haiñ amîn ;
Jûrbâg, Makbara Humâyûn, Sâh Najâmuddîn.
30 Âge kâ bewarâ nahîn ; wahân Gûjar lete chhîn.”

(The Twins) put on red (*jogî's*) clothing and lighted torches.

Going stage by stage they reached Mâdîpur.*

- 25 Cowherds where tending their cows in the forest.

The Twins.

“How far is Dehlī ? Tell the ignorant.”

The Cowherds.

“Dehlī is about five miles off and the Old Fort three.

Then comes Tughlaqâbâd, where the officials dwell ;

And Jûrbâgh and the tombs of Humâyûn and Nizam-
u'ddîn Shâh.

- 30 Beyond we have no knowledge, as Gûjars rob there.”†

* A village near Dehlī.

† This local geography clearly shows that the bard is well acquainted with modern Dehlī, but very little with history. The Qila' Purânâ (or Indrapat) was Humâyûn's capital and was commenced about 1530 A.D. Tughlaqâbâd was the capital of Ghiâsu'ddîn Tughlaq and was founded 1321-1325 A.D. Jûrbâgh is a village close by Humâyûn's Tomb, which itself was not commenced till 1565 A.D. The tomb of Nizâmu'ddîn Auliâ, the celebrated saint of Dehlī, is not very far from this in the village of Ghiâspûr, and he died in 1325 A.D. The next reference is apparently to the modern Gûjar villages in the Qila' Purânâ and Firozâbâd, Firoz Shâh Tughlaq's (Bârbak's) town. Now if this Firoz Shâh was the king with whom Gûgâ fought in this poem, and as he reigned in Firozâbâd from 1351 to 1388, it is clear that the Qila' Purânâ, as now known, did not then exist, nor did Humâyûn's Tomb, nor could the Twins have gone on to Dehlī, which, in its modern position, was built by Shâh Jahân between 1638-1658. If Firoz Shâh Khiljī was the king meant as Gûgâ's opponent then none of this geography is correct, as he reigned 1282-1296.

LEGENDS OF THE PANJÂB.

Kadam nṭhâe Jorē kar Dillī kâ dhyân :
Rājghaṭ par âeke, kīe Jamnâ ashnân.
Arjun se Sarjun kahe :

Sarjun.

“Pakar chalo samser.

- Âm khâs men baithkar, rang ko deo bakher.
35 Araj karo : ‘He Bâssâh*!, bhum diwâo beg.’
Jo Bâssâh mâne nahîn, rosan kar do teg.”

Jorē.

“Dadrerâ âkhî hûâ, aur Bâgar chale na râh.
Bhum dâbî Chauhân, Bâssâh, chalkar bhum diwâh !”

With uplifted foot the Twins made for Dehlī,
And going to the Rājghaṭ† they bathed in the Jamnâ.
Said Sarjun to Arjun :

Sarjun.

“Seize thy sword.

- Let us mix with the people and take off our (*jogâ*)
coloured robes.
35 Let us say : ‘O King! Give us the land quickly.’
If the King heed us not, let use our swords (upon him).”

The Twins.‡

“Dadrerâ § is a robber, and the high-way to Bâgar is
stopped.

The Chauhân (Gâgâ) has usurped the land: go and give
us back our land !”

* For *Bâdshâh*.

† This probably means merely large bathing place.

‡ They have now reached the Court and are addressing the King.

§ i.e. Gâgâ: the name of his property is here given to the owner.
Dadrerâ is in the Sirsâ District.

THE SONG OF GŪGĀ.

Firoz Shāh Bādshāh.

“Kaun kaum ākhî hūā ? Kin lînî bhum chhîn ?
40 Thârî bhum diwâe de ; mire le jâ sang amîn.”

Jore.

“Nagar dînî phûnk ; mâr* sâhon ke lûte ;
Biswe lîe dabâe ; dirib dîe, Râjâ, chhûte.
Arab-kharab dal jor, dinon din hoe bhârî.
Chito, Pirossâh ; † takhat kî kare tayyârî.
45 Naubat bâje bâr ; kîe bâssâhî dere.
Takhat-rawân par baith, yahîn gaj sikkâ phere !”

Firoz Shâh Bādshâh.

“What tribe hath robbed you ? Who hath taken your
land ?
40 I will give you back your land : take my officer with
you.”

The Twins.

“He hath burnt the cities and robbed the merchant's
goods.
He hath taken our shares ; give money, O King, and
release them.
He hath collected a countless host and it increaseth day
by day.
Hear, O Firoz Shâh ; he is preparing for (the capture
of) thy throne.
45 Drums are beaten at his gate, ‡ and he hath a royal
camp.
He sitteth on a throne, and is minded to strike (his
own) coins !”

* For *mâl*.

† For *Firoz Shâh*.

‡ A sign of royalty.

LEGENDS OF THE PANJÂB.

Firoz Shâh Bâdshâh.

"Jorô, yehî kâ jhak lagî? Mire kyâ Kachahrî sor?
 Jamîndâr jag ik hai : main dekhân wâ kâ jor!"

Jorê.

"Bâgar dal pûre jîre jîre singhânî bân.
 50 Dillî par dâwe dhare, kop rahâ Chauhân."

Bâdshâh kâ Khatt.

"Kyûn, Rânghar, Bâgar sajâtîn? Kyâ pakarî yeh bân?
 Jar* lekar jo na milâ, tire ulat dharûn Hindwân!
 Kyûn, Rânghar, Bâgar sajâtîn? Barâ machâyâ sor.
 Jamîndâr jag ik hai : toen dekhân kittâ jor.
 55 Kyûn, Rânghar, Bâgar sajâtîn? Barâ machâyâ dhand.
 Hâth bândh jor na milâ, mirî Dillî hove band."

King Firoz Shâh.

"O Twins, what is this noise? What this cry in my Court?
 He is only a farmer : I will see what he can do!"

The Twins.

"Bâgar is full of armies armed with powerful arrows.
 50 They will attack Dehlî : the Chauhân is wrathful."

The King's Letter.†

"O Rânghar,‡ wilt thou lose Bâgar? Why dost thou act
 thus?

If thou do not bring money and visit me I will overturn
 thy Hindwânâ.§

O Rânghar, wilt thou lose Bâgar? Great is the cry
 (against thee).

Thou art but a farmer, and I will test thy power.

55 O Rânghar, wilt thou lose Bâgar? Great is the cry
 (against thee).

If thou meet me not with joined hands, I will imprison
 thee in Dehlî."

* For zar.

† To Gûgâ.

‡ i.e., inhabitant of Bâgar : the name implies an insult to a true Râjpât,
 as the Rânghar are of bastard origin.

§ i.e., Râjpâtânâ.

THE SONG OF GŪGĀ.

Jawābnāma.

- “Jar nahīn to ā milān, aur bhājat lāgī lāj.
Main tere sir kâ nahīn, Phirossāh Mahārāj.
Niyān kare, to na chārhe : jor kare, chārhe āo.
60 Pāsā Rabb ke bāth hai ; parē kaun kâ dāo ?
Gharē charhantā pal charho ; man kī man mat rākh.
Jo, Bāssāh, māne nahīn, likh de tīn talākh.*”

Firoz Shāh Bādshāh.

- “Kaisā Bāgar des ? Kaisā jag Hindwānā ?
Kaisā Jāhir Jindā ? Kaisā Rāthorī Rānā ?”

Qāsīd.

- 65 “Dhan mâyā dekhī nahīn : apne dilon bhūp.
Woh nar ko bhirā nahīn, dekhe sādī surūp.”

The Reply.

- “I have no money or I would visit thee, and I feel ashamed to fly from thee.
I am not thy equal, O King Firoz Shāh.
If thou art just thou wilt not attack me : if thou art tyrannical thou wilt attack.
60 The dice are in the hands of God ; who can (of a certainty) win ?
If thou wilt attack, attack quickly, and hesitate not.
If thou heed not, O King, I will dismiss thee.”

King Firoz Shāh.†

- “What is the land of Bāgar like ? What is Hindwānā like ?
What is Jāhir Jindā‡ like ? What is the Chief of the Rāthors§ like ?”

The Messenger.

- 65 “I saw no wealth nor goods, but he appears to be a king.
He is no enemy to mankind and looks like a saint.”

* The expression *tīn talāq* is borrowed from the Muhammadan law of divorce and is commonly used to mean an irrevocable vow or oath.

† To the messengers who brought the answer.

‡ For Zāhir Zindā : two titles of Gūgā inferring that he still lives.

§ Meant for Gūgā, but incorrectly.

- Charhe sahasar bân ; charhe haude ambârî ;
 Charhe tiddî dal phauj ; charhe sab darbârî ;
 Charhe amîr umrâo ; charhe râjon kî râî ;
 70 Mughal charhe dal jor ; charhe Jorôn se bhât.
 Sâth sahasar bân, jarb woh chhak hajârî ;
 Sâth piyâde pâûn ; ittâ dal charhiân bhârî !
 Sutar sahasar assî, kurang sâre lâkh châr !
 Kahren Sitâbî :—ik jât par, ittâ charhâ lâkh bhâr !
 75 Barsan ko badrâ charhe, rahe ind jûn chhât.
 Bhân gagan men chhup gae, din se ho gâî râî.
 Nau-mahile Siriyâl kharî ; kharî sukhâve kes.

- A thousand archers advanced, and so did elephants
 with litters.
 An army (as numerous) as grasshoppers advanced and
 so did all the nobles.
 (Muhammadan) nobles and chiefs advanced and so did
 (Hindû) chiefs and nobles.
 70 The Mughal (King) advanced with his army together
 with the Twin brethren.
 Sixty thousand archers and six thousand guns,
 And sixty foot armies : so great an host advanced !
 Eighty thousand camels and four hundred and fifty
 thousand horses !
 Saith Shitâbî :—So many hundreds of thousands to ad-
 vance against one man !
 75 The clouds gathered for rain as when they cover the
 sky.
 The sun was hidden in the heavens and the day turned
 into night.
 Siriyâl* was on the top of the palace, standing and
 drying her hair.

* Gûgâ's wife ; see the version in Vol. I.



Rânî Siriyal.

“Sâso, phirke dekhîyo, tirâ lutâ âve des!”

Nau-mahile se utarî Siriyal nûn nûn kare awâj :

Rânî Siriyal.

80 “Bhaurîre sove pîtam merâ ; kyâ main karûn ilâj ?”

Rânî Bâchhal.

“Sâin âp soe rahen : wahî hamâre Râo.

Botî Râjâ Sanjhâ kî, mirâ Jâhir Pîr jagâo.”

Rânî Siriyal.

“Bâgar bâje ranjhane ; paupî men heinsâ târ !

Uth, Saîyân, hathiyâr le ; toe kaise nind bahâr ?

*Rânî Siriyal.**

“Come and see, mother-in-law, thy land is being pillaged !”

And Siriyal came down from the palace roof with a great cry.

Rânî Siriyal.†

80 “My husband sleepeth beneath the palace‡ : what shall I do ?”

Rânî Bâchhal.

“Thy Lord sleepeth : he is our King.

Daughter of Râjâ Sanjhâ,§ wake up my Zâhir Pîr (Gûgâ).”

Rânî Siriyal.||

“There is a tumult in Bâgar, and the horses are neighing at the (palace) steps !

Up, my Lord, and arm : how heavily thou sleepest !

* To Bâchhal, Gûgâ's mother.

† To Rânî Bâchhal.

‡ A *bhaurî* is a pit or sunken chamber used for coolness.

§ Râjâ Sanjhâ was the father of Siriyal : see the version in Vol. I.

|| Going to wake up Gûgâ.



LEGENDS OF THE PANJÂB.

- 85 Surhî khedî sât sau, aur Mohan Jaimal gawâr.
Khare pukâren gawâlie tire dâdâ Amar ke bâr !
Khûnte turâwan bâchharâ phaujon râinhen gâe.
Mûndhe pare balone, phir phir jâen chhachhâe !

Aisâ putr tain janâ aur barhke nâm dharâ !

- 90 Ham kâheko lâjte ? Tirâ hotâ kyûn na marâ ?”

Rânî Bâchhal.

“Mario pâpî dâlddarî ; mario pâpî sûm !
Merâ to Jâhir balî, jis par dal âe jhûm.
Jâhir ke sir sehrâ ; use laṛan kâ chhâo.
Beṭî Râjâ Sanjhâ kî, ab ke pher jagâo.”

-
- 85 Seven hundred cattle have been captured and Mohan
and Jaimal the herdsmen.

The herdsmen are wailing at thy grandfather Amar
(Singh's) gate !

The calves are restless at their tethers, and the cows are
lowing in the midst of the host.

The churns are upset, and the milkmen are returning
(empty) !

Such a son hast thou* borne and given so great a
name !

- 90 Why am I thus shamed ? Why was he not slain at his
birth ?”

Rânî Bâchhal.

“Let the wicked sinner die : let the wicked miser die !
But my Zâhir is strong, against whom a great army hath
come.

On Zâhir's head is a chaplet, and his delight is in the
fight.

Daughter of Râjâ Sanjhâ, wake him again.”

* Having failed to wake up Gûgâ she runs back to his mother.

Rānī Siriyāl.

- 95 "Bham bhāṭon dī nahiṇ aur bhāṭ dīe biḍār.
Kāil ho, kone luke; ab charhiṇ kaun pukār?
Woh mosas ke Jore lāe phauj charhāe.
Uṭh, Saiyāi, hathiār le: ab kyān jān chhipāe?"

- Aisā putr taia jān jāyā pāt kupūt.
100 Lakh khoī Chauhān kī: in kyān bāndhā sir sāt?"

Rānī Bāchhal.

- "Aisā putr maiṇ jānā, Gorakh sā jis kā pīr!
Lakh rākhe Chauhān kī; in yān bāndhā sir chīr!
Merā to pūt supūt hai! Merā to Jāhir Rāo!
Betī Rājā Sanjhā kī, mirā Jāhir pher jagāo."

*Rānī Siriyāl.**

- 95 "Thou gavest not thy brethren the land and sent thy
brethren away.
If thou be a coward hide in a corner; and who will meet
them now?
The pilfering Twins have brought an army against thee.
Up my Lord and arm: why hide thyself now?"

- Such a son hast thou borne; a worthless son is thine.
100 He is losing the honour of the Chauhāns: why is a
turban† wound round his head?"

Rānī Bāchhal.

- "Such a son have I borne that he is a saint like Gorakh
(Nāth)!
He will uphold the honour of the Chauhāns and thus is
the turban bound round his head!
A worthy son is mine! mine is the Zāhir Rāo!
Daughter of Rājā Sanjhā, wake up my Zāhir again."

* To Gūgā again.

† Back to Bāchhal again.

‡ The turban is often synonymous with honour and valour.



LEGENDS OF THE PANJÂB.

CSL

Rânî Siriyal.

- 105 "Sâṅg gharât shân kî, aur bândhî gajgâo :
Yâ bândhe kî birg baho ; nahîn jogî ho ramjâo.

De moe pânchoi kâpre ; de pânchoi hathiyâr.
Main palṭî pî ke larṭn ; mirî Sâsur, karo sahâr !"

Rânî Bachhal.

- "Sânwant bin sâkhâ nahîn, aur nârî sahe na ghâo.
110 Betî Râjâ Sanjhâ kî, mire Jâhir ab ke jagâo."

Rânî Siriyal.

"Chûrî pahro, Sâiyân, aur karo janânâ bhes !
Apne pâkh moe de ; mirâ kharâ tamâsâ des !"

*Rânî Siriyal.**

- 105 "Thou hast a staff of (royal) dignity, and turban bound
upon thee.

Preserve the honour of thy turban, or become a *jogî*.

Give† me the five (manly) garments : give me the five
arms.

I will fight for my husband : Mother-in-law, do thou
support me !"

Rânî Bâchhal.

"It wants a brave man to be brave, and a woman cannot
brook a wound.

- 110 Daughter of Râjâ Sanjhâ, wake up my Zâhir now."

Rânî Siriyal.‡

"Put on bracelets, my Lord, and a woman's robes !
Give me thy armour and see what I shall do !"

* Again to Gûgâ.

† Back to Rânî Bâchhal.

‡ Back to Gûgâ again.

- Lagā kalijā bol ; uthe woh singh sanī.
Girwar kampehār, mahil kī chhut gai rī.
115 Tūte sāl palang, balī kī phūlī dī.

Gūgā.

- “Kahān gai woh nār, kharī moe tātā dī ?
Kahān karūn hathiyār ? Suno tū nūr kī betī.
Lā mirā tel phulel ; big mirā lāve nāī.
Ghuṛlā lāo saṁwār ; kharī kyā deve tātā ?
120 Lāo pānchōn hathiyār ; sahīdī paltūn bātā !
Chandan chaukī, butṭnā āke rāng lagāe.
Duddh-hil merā karē, merī mām ko big bulāe.”

The taunt entered his heart and the ferocious lion was up.

The mountains shook and the palace trembled.

- 115 The bed broke down as the warrior's (body) swelled
(in his wrath).

Gūgā.

- “Where hath the woman gone that taunted me ?
Where shall I use my arms ? Hear, thou daughter of a
wretch.
Bring my oil and scents and quickly call my barber.
Make ready my horse : why dost stand taunting me ?
120 Bring my five arms ; I will put on the martyr's robes !
(Bring) a sandal-wood stool and anoint me with
cosmetics.
Give me some (mother's) milk and quickly call my
mother.”*

* This is a Muhammadan ceremony performed on departure to battle. The warrior sucks three times at his mother's breast, while she says “I grant thee the milk thou hast sucked of me.” She thus releases him from his obligation to serve her all his life in return for the milk granted him in childhood.

LEGENDS OF THE PANJÂB.

Râni Siriyâl.

- “Jâgâ kul-rosan hûâ; uṭhâ munâ ke tant.
Dal moran birî-dhant uṭhâ tant meñ kant.
125 Chandan chaukî butṭnâ chalkar rang lagâi.
Duddh-hîl us kâ karô, big bulâc, Mâi.”

Gugâ.

“Mâtâ, merî madat karo; terî sît pic battîs.
Tek bandhâo din kî; mirâ duddh karo baksîs.”

Dâd lagî Dargâhî meñ : gaibî chaḥî pukâr :

Gugâ kî Dâd.

- 130 “Na jânû ib kyâ karen; in Jorôn thâi râr.”

Râni Siriyâl.

- “The glory of the house is awake; in a twinkling he is up.
My husband is up in a moment, the slayer of enemies,
to turn back the army.
125 (Bring) the sandal-wood stool and anoint him with cos-
metics.
Give him of thy milk; he calleth thee quickly, Mother.”

Gugâ.

“Mother, aid me; I put my thirty-two (teeth) to thy
breast.
Be true to the faith and give me of thy milk.”

His prayer reached to the Court (of God): his cry to the
hidden (heights).

Gugâ's Prayer.

- 130 “I know not what they will do: the Twins have begun
the quarrel.”

Rānī Bāchhal.

“Yāhī dinā ke kārne sat sahiā Darbār !
Saran Gurū Gobind ke, tum Singh, charḥo lalkār.”

Jab nar kinā nahān, aras* se utarī pīrī.
Mukh paṛhā kalām; charḥe dolā ko sūrī.†
135 Hār lagāven butṭnā, paṛi charḥāven tel ;
Jab dālhā dal ko charḥā, sākhi ārtā kel.
Khūb banā aswār, banā kesariyā bāgā :
Jis kī maḍat Imām gaib kā charḥā chirāgā.

Rānī Bāchhal.

“I prayed to the true Court (of God) for this day !
Under the protection of Gurū Gobind (Singh),‡ go my
Lion, shouting (to the fight).”

When the hero had bathed the saintship descended on
him from heaven.
He spake prayers with his lips and ecstacy entered the
bridegroom.
135 Hūrīs put on the cosmetics and fairies rubbed in the oil.
When the bridegroom went to the army the maidens
brought the ārtā.§
Handsomely was he dressed in saffron garments. ||
To whom the Imām¶ gives help his lamp is in the
hidden (heavens).

* For 'arash.

† For shūrīn.

‡ This great Sikh hero flourished 1675-1708 and is by the bard placed anterior to Gūgā !

§ Reference to a ceremony for receiving the bridegroom at the bride's house.

|| These are all metaphors drawn from the marriage ceremony : Gūgā the hero going to join the army being likened to a bridegroom going to his bride's house.

¶ Probably meant for 'Alī, the successor of Muḥammad.

- Jab dal ke dâhan chhute balî bhare hankâr.
 140 Kaheñ Sitâbî se :—dhanî phauj lîe lalkâr.
 Bâveñ ko lakh dâhne, aur dahine chhatr amîr.
 Lakh bâis Bâssâh charhe, pānch pach Pîr.
 Hâth joṛ Jâhir kahe :

Gûgâ ki 'Arzî.

“ Arjî hamâri mân !

- Tû Bârî Tâlâ mirâ ; tu mirâ Pāk Subhân !
 145 Kadhî na dekhâ jang ; kadhî na bhâyâ bhâlâ !
 Mainî bâlak nâdân : râṛ na jânûn lâlâ.
 Hâth kangan, sir sehrâ, gal muttîn kî mâlâ.
 Ab kâ jang jitâe de ; tu dhan mirâ Bârî Tâlâ !”
 Dal umage dariyâo, jûn âte jare aswâr.

When the hero, the slayer of armies, went out he raised
 a great cry.

- 140 Saith Shitâbî :—the hero challenged the army.
 On the left were a hundred thousand men and on the
 right the (royal) umbrella-bearing chief.
 Twenty-two *lâkhs* had the king : about five had the
 Saint.

With joined hands prayed Zâhir :

Gûgâ's Prayer.

“ Hear my prayer !

Thou art my God Most Holy ; Thou art my Wise and
 Holy One !

- 145 Never have I seen a fight : never have I used a lance !
 I am but an ignorant child : knowing nought of bloody
 quarrels.
 On my wrists are bracelets, round my head a chaplet,
 and on my neck a garland of pearls.*
 Win me this fight ; and glory to Thee, my God Most
 Holy !”

When the warriors collected the army surged like the sea.

* i.e., a child's dress.

Gūgā.

150 "Choṭ chhatar par kījīyo: pahilī kī terī wār."

Bālā kīnā bal, jādī jā bāg uṭhāi.
Kūd pa. ā dal bīch, phatī jūn jā se kāt.
Jā mārā Sultān tek* mastak par bhāt.
Dekhat rahe amīr aur sārā Turkāt.

155 Karhā pukāre dal Bālā, aur dhīrī dhare na ko.

Bālā Ghāzī.

"Paltā le Sultān kā, koī terā jo dal ho!"

Gūgā.†

150 "Strike down the umbrella-bearer:‡ thine is the first
(turn to) attack."

Bālā (Ghāzī) took up his reins and used his strength.
When he leapt into the army, it scattered like the scum
on the waters.

He struck the forehead of the Prince§ with his sword.
All the nobles and the Turks (Mughals) saw it.

155 Bālā (Ghāzī) cried out to the army, and none had cour-
age (to face him).

Bālā Ghāzī.||

"Be revenged on the Prince, if thou have an army!"

* For *tegh*.

† Speaking to Bālā Ghāzī: see introduction.

‡ i.e., the King.

§ i.e., the son of Firoz Shāh. Sultān was the title of the Dehlī Royal Princes.

|| To the King.

LEGENDS OF THE PANJÂB.

Firoz Shâh Bâdshâh.

“ Bhîm, Bhiwânî ke dhânî, chet Jâtû Bhân,
 Iklâ dal Bâlâ lare, mirâ mâr liâ Sultân.”

- Chetû Jâtû Bhân Miyân se sanmukh diyâyâ,
 160 Giyâsî lînî hath tabal* ghorâ chhaṭkâyâ.
 Nek na lâyâ dhîl, hankâ Bâlâ par âyâ.
 Kewar se dîno kâṭ, bân âtak dikhâyâ.
 Âbhî kaisî bijlî bah gaî ik hî sâth :
 Phaljhar to mayyar gire, kabje rah gae lâth.
 165 Phenk diê kabje mayyar un donoñ aswâr.
 Kahren Sitâbî :—par gaî donoñ ke khâlî wâr !

Firoz Shâh Bâdshâh.

“ Up Jâtû Bhân, lord of Bhiwânî† strong as Bhîma,†
 Bâlâ (Ghâzî) fights my army and hath slain my (son)
 Sultân.”

- Jâtû Bhân the hero faced the Miyân (Bâlâ Ghâzî),
 160 And took a spear and an axe in his hand and galloped
 his horse.
 He lost no time and rushed on Bâlâ (Ghâzî).
 Split on his bracelet the arrow seemed as nothing.
 And then (the swords) flashed all at once like lightning.
 The blades fell to the ground and the handles remained
 in their hands.
 165 Both horsemen threw the handles on the ground.
 Saith Shitâbî :—The attack of each came to nought !

* For *tabar*.

† Bhiwânî is an old town in the Hissâr district, which district was formerly called Hissâr Firoza after Firoz Shâh, with whom it is intimately connected both by history and tradition.

† Reference to Bhîma the Pândava, the conventional strong man of Indian fable.

Bâlâ Ghâzî.

"Man men dhubdâ mat karo : dil bich rakho karâr.
Â, Jâtû, donon lareñ, kamaron bich kaṭâr."

Jâtû Bhân.

"Sile palto dal men aur bano din ke yâr.
170 Âkbakhat* ham tum mileñ, yahî kalam gahî Kartâr."

Gúgâ.

"Kaho, Bâlâ, kaisî banî ? Kyûñ khâlî paṛ gaî wâr ?
Bhûp lare, man ghâ gae, toe dagâ daî tarwâr !
Woh Dillî kê Bâssâh ; main ugdî Chauhân.

Bâlâ Ghâzî.

"Have no hesitation in thy mind, but keep courage in
thy heart.
Come, Jâtû (Bhân), let us fight with the daggers at our
waists."

Jâtû Bhân.

"Change sides in the army and become the friend of thy
slave.
170 We two shall meet at the Last Day, as hath been
ordained of God."†

Gúgâ:‡

"Say, Bâlâ, what hath happened ? Why was thy attack
fruitless ?
Kings fight and hearts tremble when thy sword de-
ceives thee !
He is King of Dehlî, and I a true Chauhân.

* For 'âqibat.

† According to the bard at this point the fight was brought to an
end for the day by the darkness, under cover of which Jâtû Bhân fled
altogether.

‡ To Bâlâ Ghâzî on his return to the camp.

- Bare larenge sŭrmâ, bare paren ghumsân.
 175 Chûrâ pahrî dânt kê ; kaun us kê uṭhe sarâp ?
 Jâ, Bâlâ, ghar apne, Rânghar kî kartî jâp !”

Bâlâ Ghâzî.

“Mâmâ, man merâ bujh giâ, bich kaṭak amboh.
 Pher madat merî karo, moe ḍagâ ḍikhâyâ loh.”

‘Bismillah’ kar teg lî, râkh Dhanî se dhyân.

Bâlâ Ghâzî.

- 180 “Aj bakhat îmân kê ; bakhat shahîdî jân !”

Parhke nek salâh Pîr kê hûâ isârâ :
 Charhiâ bâlâ bhûp ; hâth meñ lîe dudhârâ.

Great warriors shall fight and terrible shall be the
 trouble.

- 175 She weareth ivory bracelets, and who can bear her
 curse.*

Go, Bâlâ, home, the Rânghar’s† daughter awaiteth thee.”

Bâlâ Ghâzî.

“Uncle, my heart was agitated in the midst of the army.
 Help me again, for my aim failed me.”

‘In the name of God’ he seized his sword, and put his
 trust in God.

Bâlâ Ghâzî.

- 180 “To-day is a day for the faith; a time for martyrdom !”

Saying the prayers for safety the Saint gave the sign,
 And the young king‡ advanced with a two-edged sword
 in his hand.

* i.e., thy wife at home will curse thee for not winning the fight.

† See line 51.

‡ i.e., Bâlâ Ghâzî.

- Kûd parâ dal bîch, parâ lâkhoñ par bhârâ.
Bagad uṭhâe bâg, kîâ lothoñ ambârâ.
185 Haude ki hadd toṛke Adalî liâ Pathân.
Dal bîch Sâh Piroj ke Bâlâ ḍâlâ ghân.

Bâlâ Ghâzî.

- “Woh nar to jag meñ sahe, suno, Pirohaj Sâh!
Ikke dal Bâlâ larûñ : tere dekhe lâkh sipâh !”
Phire Bukhârâ Pîr Bâssâh tânâ mârâ.
190 Khotâ-khânî hâth, kamar se jare nidân.
Sahaj gaî samser, gagan jûñ tûṭâ târâ.

- He leapt into the army, into the hundreds of thousands.
Taking the reins he made a heap of corpses.
185 He threw down 'Adalî the Pathân* from his (elephant)
haudâ.
Bâlâ caused a massacre in the army of Firoz Shâh.

Bâlâ Ghâzî.

- “Hear, Firoz Shâh, that man has distinguished himself
in the world !
I, Bâlâ, fight the army alone : behold thou hast a
hundred thousand soldiers !”
Then the king taunted the Saint of Bukhâra.†
190 He took a large spear in his hand and fastened a dagger
to his waist.
His sword flashed like a star shooting through the
heavens.

* This probably represents Muhammad 'Âdil Shâh Sûr of Dehlî, who played a prominent part in India about the time of Akbar's accession and who reigned 1554-1556. He is generally known as 'Adalî.

† i.e. Bâlâ Ghâzî : see introduction. But it should be remembered that to the bards Bukhâra, like Balkh, stands for all the lands west of India.



LEGENDS OF THE PANJÂB.

Pakar pakar bhujle, pare khanjar ik sârâ.
Bhîm bhîm tan ho gae donon jere ân.
Hûr piyâlâ de gaîn, dono kî le gaîn jân.

Gûgâ.

- 195 "Bare bâre kunjar khare, âge khare harol.
Nar Singh, terâ jâng hai; tum pûre kar do kol.*"

Singh charhe Nar Singh: singh kar dîno belâ.
Bamman charhe bapkâr, Bhûp dhâr lîa ruhelâ.
Chaukî paltî châr lare sânwant akelâ.

- 200 Kunjar dîe girâe: lîe bâssâhî chelâ.
Mund dhule; ghînwar gire; chele lînî mâr.

Seizing each other's arms, they thrust their daggers at
the same moment.

Their bodies went apart when the pair came (together)
Hûrîs gave them the cup (of death)† and took the lives
of both.

Gûgâ.†

- 195 "Huge elephants are standing (there) and before them
the standard-bearers.

Nar Singh, it is for thee to fight, and fulfil thy promise."§

Forward went the lion Nar Singh: the lion did valiantly.
The Brâhman went forward shouting and attacked the
king.

Against four divisions the warrior fought alone!

- 200 The elephants fell down and the royal followers took him.
Headless he fell to the ground and the followers slew him.

* For gaul.

† Muhammadan warriors who die on the battle-field are presented
just before death with a cup of *ab-i-Kausar*, water of Paradise, by
hûrîs to enable them to enter heaven at once.

‡ To Nar Singh Brâhman, who now joins the fight.

§ This according to the bard refers to a promise to *Gûgâ* made by
Nar Singh that he would on this occasion make an exhibition of great
strength.

Firoz Shāh Bādshāh.

“Tumheñ bali ke ans ho, mirā phiro, Sayad Jauhār.”

- Phire Sayad Jauhār Bāssāh mārā tână.
Turkī saje kumet, turt dhar lîā nisânâ.
205 Teg Sayad Jauhār, kar diā sahidi bânâ.
Nar Singh sāng chalāe : laṛe bin sir kâ dânâ.
Jab Nar Singh khanjar ghā, ulaṛ giā tan chîr.
Bāheñ gal meñ bāhke, hûe jîute pîr !

Gūgā.

- “Teg gaho, Bhajjû balî : uṭho balî ke ser.
210 Mutâ ḍhaleñ ; ghînwar gireñ ; ḍal ko deo bakher.”

Firoz Shāh the King.

“Thou art a son of mighty warriors, now charge, my
Sayyid Jawāhir.”

- Then the King taunted Sayyid Jawāhir.
Mounting his bay Turkish (horse) he quickly upraised
his standard.
205 Sword (in hand) Sayyid Jawāhir put on the robes of
martyrdom.
Nar Singh hurled his javelin, for headless he fought on.
Then Nar Singh thrust his dagger, and it entered his
body.
It fell into his arms and they became living saints !

Gūgā.

- “Seize thy sword, O warrior Bhajjû* : up thou warrior
lion.
210 Let heads fall off and fall to the ground, and disperse
the army.”

* Bhajjû Chamār : see introduction.

LEGENDS OF THE PANJÂB.

Bhajjû uthe bhunjag teg bândhe baldhârî.
 Kûd paṛî dal bîch ; phauj Mugaloñ kî bhârî.
 Sîs dhare thâ khud Turk kî takî ambârî :
 Bânhen gerâ, bân lîâ Dâûd Hajârî.

- 215 Bhâl diâ bapkârke, aur girwar kampehâr.
 Mugaloñ men halchal paṛî is Mirzâ lîâ Kamâr.
 Gir gae kâl Kamâr Khân ; dhale kit ik namûd.

Firoz Shâh Bâdshâh.

“Phiro, Sayad Brahîmjî, mirâ mâr lîâ Dâûd.”

- Phire Sayad Brahîm dekh Mugaloñ kâ khârâ.
 220 Khotâ-khânî hâth, kamar se jaṛâ kaṭârâ.

Up gat Bhajjû hastily and fastened on his mighty sword.
 He leapt into the army, the mighty army of the Mughals.
 He aimed at the head and quilted (elephant) litter of
 the Turk.

He encompassed (Sayyid) Dâûd, the Hazârî,* with his
 arms and seized him.

- 215 He shouted the war cry and the mountains shook.
 There was confusion among the Mughals when Mirzâ
 Kamâl was captured.
 Death fell upon (Mirzâ) Kamâl Khân and many of his
 companions.

Firoz Shâh the King.

“Come up, Sayyid Ibrâhîm, they have slain my (Sayyid)
 Dâûd.”

Then Sayyid Ibrâhîm viewed the Mughal forces.

- 220 He took a large spear in his hand and fastened a dagger
 to his waist.

* Probably a vague reminiscence of Dâûd Khân Pannî, a celebrated warrior of the last century whose exploits are still fresh in the popular mind.

Mall laṛeñ bhuj-bang, mall jññ muṇḍhā akhārā.
Jhapat̃ ik ko ik lage, aur pal meñ dukh bāṛhā.
Bagad bagad bāhe balī : khurag khā gae ang.
Kahēñ Sitābī :—se dhanī do gire ik hī sang.

Gūgā.

225 “Dekh, surkh yeh pālki ; āge khare harol !
Fatteh Singh, yā dal meñ tū bhale nibhāo kol !”

Fatteh Singh Chauhān barā dil bhūp gumāñī.
Bastar palṭe kos Rājā kī phauj amāñī.
Singh chalāī sang : pālki bhī utāñī.

230 Lā bair se jodh, arth* meñ kūkī Rāñī.

The warriors wrestled, as wrestlers in the field.
They seized each other at once and then the trouble in-
creased.

The warriors fought together and the bodies were
wounded.

Saith Shitābī :—both the warriors fell together.

Gūgā.†

225 “Behold, yon red (royal) litter with the standard-bearers
in front !

Fatteh Singh, it is well that thou fulfil thy promise in
this field !”‡

Fatteh Singh was a great and proud king.
He changed his dress and entered the Rājā’s§ army.

The lion hurled his lance and the litter was broken.

230 The warrior seized the enemy and the Queen|| cried out
in her chariot.

* For *rath*. † To Fatteh Singh Chauhān : see introduction.

‡ Compare line 196.

§ Apparently meant here for the Mughal King’s army.

|| i.e. the Mughal Queen.



LEGENDS OF THE PANJÂB.

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Jājire sirohî sîs jab kîâ Fatteh Singh wâr.
“Par gâe dal men tît Fatteh Singh lâ mirâ itbâr.”
Jodhâ lâ bapkârke aur dal kâ ghaṭâ gumân.

Firoz Shâh Bâdshâh.

“Tumheñ balî ke ans ho, mire phiro Sayad Burhân !”

- 235 Phire Sayad Burhân; uṭhe be-jân sipâhî.
Uṭhe balî ke ser sūnt lî miyânâ sâhî.
Bhûp laṛe maidân, dalon men rahî nâ kâhî:
Jodhâ sakal bahû bîr gire gire iklâhî.
Bagad bagad bâhe balî, khuraḡ khâ gaî ang.
240 Kahren Sitâbî: se dhanî do gire ik hî sang.

When Fatteh Singh attacked the enemy's head trembled.
“There was trouble in the army when Fatteh Singh
seized my pride.”*
The warrior gave the war cry and the courage of the
army failed.

Firoz Shâh the King.

“Come, my Sayyid Burhân, thou art a descendant of
warriors.”

- 235 Up came Sayyid Burhân and the lifeless soldiers stood
up.
The lion warrior came up and drew the sword from the
royal scabbard.
The King† fought in the field and none remained in the
army (to fight him),
For all the warriors, and many heroes fell together.
The warriors fought together and their bodies were
wounded.
240 Saith Shitâbî:—the two warriors fell together.

* Said by the Mughal mentioned in line 230.

† That is Fatteh Singh.



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ORIENTAL LITERATURE, ARTS AND SCIENCES, FOLKLORE,
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EDITED BY WILLIAM GOONETILLEKE.

EDUCATION SOCIETY'S PRESS, BYCULLA, BOMBAY.

KANDY, CEYLON

Annual Subscription in Advance, exclusive of Postage, Rs. 6, or 12s.

* All communications to be addressed to the Editor,
Trincomalee Street, Kandy, Ceylon.



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37 B. 5 No. 121
28/7/86

THE LEGENDS OF THE PANJÂB.

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NO. XXXI. JULY 1886.

VOL. III.

BOMBAY:
EDUCATION SOCIETY'S PRESS.

LONDON:
TURNER & CO.

Price One Rupee.



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THE INDIAN ANTIQUARY; A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHAEOLOGY, EPIGRAPHY, FOLKLORE, HISTORY, GEOGRAPHY, LITERATURE,
LANGUAGES, NUMISMATICS, PHILOSOPHY, RELIGION, &c.,

Established in 1872.

VOLUME XV. IN PROGRESS.

EDITED BY

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BOMBAY CIVIL SERVICE,

AND

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BENGAL STAFF CORPS.

The Annual Subscription, payable in advance and inclusive of postage, Rs. 20 in India, 30s. in England. Subscriptions paid in India should be sent to the Manager, Education Society's Press, Byculla, Bombay; Subscriptions paid in England should be sent to the Proprietors' Account, Chartered Mercantile Bank, 65 Old Broad Street, London, E.C., intimation being sent at the same time by Post Card to the Manager, Education Society's Press, Bombay.



CSL

The following Legends are in the Press :—

No. LVII. Sispâl and Kishn.

No. LVIII. Bânâsur and Ûkhâ.

No. LIX. Harnâkas and Pahlâd.

No. LX. The Beginnings of Multân.

The order in which the remaining Legends will appear will be advertised later.

- Aisâ jag meñ kon nâ hai mâyâ ko châhe ?
 Bin mudh lâlach kâm kon barâhe ?
 Woh birle sansâr jîû parmârat khoen :
 Har dam râkhen dhyân jatî woh dil ko dhoen.
 245 Jin ke jîû hirde nahîn, ândhî ginen na dhûp.
 Kaheñ Sitâbî :—He Dhanî, taiñ bhale banâe bhûp !

Firoz Shâh Bâdshâh.

- “ Kahân woh dâyedâr ?* Kahân mâyâ kâ lâhâ ?
 Sote singh jagâe : aulion kînâ bâhâ !
 Kahân woh khân amîr ? Kahân woh lashkar merâ ?
 250 Kahân woh lâl nisân ? Kahân bâssâhî qerâ ?
 Merâ to châyâ nahîn : woh thârâ upgâr !
 Jâhir karo piyân, nahîn to jî se dârûn mâr.”

- Who is there in the world that desireth not riches ?
 Without greed of wealth who is there that worketh ?
 Few are they in the world that would give their lives for
 others :
 That every moment give their hearts to contemplation
 and holiness.
 245 Who feareth not for his life heedeth not storm nor sun.
 Saith Shitâbî :—it is well that God hath made kings !

Firoz Shâh the King.†

- “ Where are the claimants ? Where the lusty after wealth ?
 Ye have waked the sleeping lion : roused the saint !
 Where are the *khâns* and the nobles ? Where my army ?
 250 Where my (royal) red standard ? Where my royal camp ?
 I had no desire for this : it is your doing !
 Slay ye Zâhir, or I will slay you.”

* For *da'wedd*.

† To the Twins.

LEGENDS OF THE PANJÂB.

Jore.

“Jo Jâhir ham mâr leñ, Bâgar dîjo moe :
Jâhir jo ham mâr le, lâj kuṭam kî toe !”

Fîroz Shâh Bâdshâh.

255 “Bâgar tumhârî ho chukî: lo, Joṛo, tarwâr.
Jo Jâhir ko mâr lo, to biswe likh dūn châr.”

Sârat* kînî Sâh ; chaṛhe gînwar hat tânkâ.
Bâje turhe bam : chaṛhe Ainat Khân bânkâ.
Châr aur chaunkî chaṛhe, bîch Joṛe bapkar :

Jore.

260 “Ab chetû Jâhir Jatî, tire âe dâyedâr !”

The Twins.

“If we slay Zâhir, give us the Bâgar land :
If Zâhir slay us, the duty of (supporting) our families is
on thee !”

Fîroz Shâh the King.

255 “Yours is Bâgar : seize your swords, O Twins,
If you slay Zâhir, I will give you four† shares.”

The King gave the signal, and they drove forward their
chariots.

Drums were beaten and the noble 'Inâyat Khân went
with them.

Four divisions also came up and in the midst shouted
the Twins :

The Twins.

260 “Have a care, Holy Zâhir, the claimants against you are
come !”

* For *ishârat*.

† i.e., a double share each.

Gūgā.

- “Suno, bhāi mausīr, tum kaise kirpāe !
Dillī kâ dal joṛ bhale milne ko âe !
Bhale dikhāe daur ; kiâ Mugalon kâ châyâ !
Kahâ mile jâgīr ? Kahâ kuchh mansab pâyâ ?
265 Merâ to châyâ nahīn, woh thāre upgār.
Man dhokâ rah jâegâ ; tum karo pahil kâ wâr !”

- Sarjun līnī sâṅg, sūrmâ sanmukh chhūṭâ.
Jāe līa Dâvīd, tang tājī kâ phūṭâ.
Dūj wâr so bhan gīâ khainch khainch man sâe :
270 Kar le chābuk Pīr, tīr dīno gagan urāe.
Kabje dhare kumân goṛ Arjun lalkārâ :

Gūgā.

- “Hear, O sons of my aunt ; ye have done me a kindness !
In that ye have collected the armies of Dehlī in order to
visit me !
A good disposition have ye shown in urging on the
Mughals !
What lands have you received ? What rank have ye
attained ?
265 I had no desire for this : it is your doing.
The deceit will remain in your hearts : make ye the first
attack !”

- The warrior Sarjun seized a spear and rushed forward.
He seized Dâvīd, and the girths of his horse broke.
His next aim failed when he drew :
270 For the Saint sent the arrow to the heavens with his
whip.
The warrior Arjun adjusted his bow and cried out :

Arjun.

“Âjon hi bhum bant : mân le kahâ hamârâ.”

- Sir se bândhâ tîr, khainch Lîlî ko mârâ.
 Surkhî âi na ang, dudh kî chhûtî phawârâ.
 275 Dûjâ bân so bhan gîâ khainch khainch man sâe.
 Kar le châbuk Pîr, tîr dîno gagan urâe.
 Jâb kopke Dâvîd kamar se lînâ khândâ.
 Lîne jor girâe, dhalâ nâhakk wê tândâ.
 Sîs kate Jorê gire, ran bâjê tarwâr!
 280 Ainat Khân bânkâ lîâ, aur chaunkî bach lî châr.
 Bhak bhak nain balen Jorôn ke, mûchhe rahe bal khâo.
 Donon sîs uthâe, Pîr lîe hâno latkâe.

Arjun.

“Give us the land to-day : hear my say.”

- He drew the bow to his head and struck Lîlî.
 No blood came from her body, a fountain of milk
 gushed forth.
 275 His next aim failed when he drew :
 For the Saint sent the arrow to the heavens with his
 whip.
 Then Dâvîd in his wrath drew his sword from his waist,
 And with force threw him down, and so the family was
 broken up for nothing.
 With severed heads the Twins fell and swords were
 used in the field.
 280 'Inâyat Khân the brave was slain, but the four divisions
 escaped. •
 The eyes of the Twins were wide open and their
 moustaches stiff.
 Lifting up both their heads he hung them to his saddle.

- Nautankī Multān, bhān sobhan sâ dhyâyâ.
Hâthî dīnī hūl, sabhī umrāo jhukâyâ.
285 Le le misrī hâth chhūṭe Sayadāne jāyâ.
Sīl, tabil, bandūk, bān, ghoron garmâyâ.
Lakh bār Arjun kharā kūk pahārī bān.
Sāin, Sitābī, sak nahīn rakhanhār Subhān.

Fīroz Shāh Bādshāh.

- “Main Dillī Bāssāh; jag mein phire dohāī.
290 Terī kyūn kīnā jūjh? Tirā kyūn sāmāt āī?
Hâth bāndhke na milā, aur na pūchhī salāc.*
Dal ke bāndhe ā phānsā: ab kahān bhājkar jāe?”

- Taking his bow of Multān† he sped like the sun's
rays.
Goading on the elephants all the (Mughal) nobles were
conquered.
285 Sword in hand the son of the Sayyids went forth (to the
fight)
With battle-axe and spear and gun and arrow he
galloped his horse.
A thousand times Arjun cried out, and sent forth his
arrows.
Of a truth, saith Shitābī, the Lord was not with him.

Fīroz Shāh the King.‡

- “I am King of Dehlī and my power is throughout the
world.
290 Why hast thou opposed me? Why hath (the time of)
thy trouble come?
With joined hands thou hast not come to me, nor asked
my advice.
Thou art caught in the net of my army: whither shalt
thou flee now?”

* For salāh. † i.e. one of special excellence. ‡ To GūĠā.

Gûgâ.

- “Takht dîâ Kartâr : kaisâ tû niyâo chukâve ?
Bâgar bâlû ret ; yehân kyâ mâyâ pâve ?
295 Kare pîr se jûjh : tire kyûn sâmât âve ?
Ulat ab bhî pher : hon ko mat katwâve.
Bâg kûd ghînwar karûn : mirâ aur pâs lakh châr.
Man dhokâ rah jâegâ ; tu kar le pahilî wâr.”

- Nautankî Multân karâ khainchî hankârî.
300 Pîṭā patke kâṭ kamar kî urî katârî.
Dûjî wâr Wajîr kâ khainch khainch man sâe ;
Kare châbuk Pîr, tîr dîno gagan urâe.
Kînî cheṭ kumet kamad se kînâ jhaṭkâ :
Sagan pat sânwant jâe ghinwar se aṭkâ.
305 Mastak bâje paur, Pîr ko âwâ laṭkâ.

Gûgâ.

- “God gave thee a throne and how hast thou dealt justice ?
Bâgar is a land of dust ; what riches wilt thou find here ?
295 Opposing the saints : why hath (the time of) thy trouble
come ?
Better turn back now and cut not short thy fate.
I will leap upon thee and throw thee down, for I have
four *lâkhs* more (of men).
The deceit will remain in thy heart : do thou make the
first attack.”
- The owner of the bow of Multân drew it and shouted ;
300 Taking off his belt he drew the dagger at his waist.
The (Mughal) Minister made the next attack with
drawn bow,
But the Saint with his whip sent the arrow to the
heavens.
Gallopping his bay horse he hurled his lasso,
And threw his opponent suddenly to the ground.
305 His face beamed and the Saint was pleased.

- Gall meñ ger kamân çat haude se patkâ.
 Bhuġâ tor Paṭhân kî, bichal gae umrâo.
 Champe charhîân sîs pîṭh de bhâje kunjarâo.
 Jatî jagâe jot kiâ, kiâ Jâhir ne jhanjar.
 310 Jâ pakarâ Dâvîd, hâth meñ le lâ khanjar.
 Lakh bâis bhaj gae aur bhaj gae woh lakh khân.
 Dekh sakal Jagdîs ke larjâ man Chauhân.

Gūġâ.

- “Mujh ko nibâlâ jânke tû charhîân sah jor.
 Sâin gat jâne nahîn : bîṭâ gae kuchh hor.
 315 Lâ mirî surhî sât sau ; Mohan Jaimal mat râkh.
 Jab chhorûngâ, Bâssâh, moe likh diê tîn talâkh.”

- Putting the lasso round his neck he threw him from the
 (elephant) litter.
 The arms of the Paṭhân were broken and his nobles dis-
 persed.
 There being trouble on their backs the elephants fled.
 The Saint awakened the goddess (Jatî)* and Zâhir.
 310 They seized Dâvîd and took their swords in their hands.
 Twenty-two *lâkhs* of men and a *lâkh* of nobles fled.
 The Chauhân's heart wondered seeing the doings of
 God.

Gūġâ.†

- “Knowing me to be alone thou hast come up in force.
 Thou dost not heed the Lord, thinking something else.
 315 Bring me my 700 cows and retain not Mohan and
 Jaimal.‡
 Then will I release thee, O King, when thou dost give
 me thy oath.”§

* Observe that she also was on his side.

† To Firoz Shâh.

‡ His herdsmen.

§ See line 62.

Firoz Shâh Bâdshâh.

- “Le le surhî sât sau; Mohan Jaimal mat rakh.
Jân bakhsh, mire Auliâ, toe likh dūn tīn talâkh.
Sikh sunî thî Jor kî: dhoke dūbâ âe.
320 Ab kî gunâ bakhsh de, Jâhir: tū Bâmhan, main gâe.”
Dhartî to dehlâ parî, lakhtar râche ang.
Kahon Sitâbî:—se dhani pâi Auliâ jang!

Harî bâg kî waî par kamtâ Gorakhnâth manâe.
Mahil charhî Kâchhal dekhî thî; woh Jorôn kî mae.

Rânî Kâchhal.

- 325 “Gûgâ re, Jore bhî dekhe? bewar un kâ â batâ.”

Firoz Shâh the King.

- “Take thy 700 cows: I keep not thy Mohan and Jaimal.
Spare my life, my Saint, and I will give thee my oath.
I listened to the teaching of the Twins and have been
undone by deceit.
320 Forgive my fault, Zâhir: thou art as Brâhman, I as thy
cow.*”
The Earth shook and was dyed with blood.
Saith Shitâbî:—(thus) the noble Saint took the field!
He went round the garden green and worshipped
Gorakhnâth.†
Kâchhal‡ went up the palace and looked around: she,
the mother of the Twins.

Rânî Kâchhal.

- 325 “O Gûgâ, hast seen the Twins? Tell me news of them.”

* A common Hindû expression in asking forgiveness, meaning—
treat me as well as a Brâhman would treat his cow. See Vol. II. p.
103.

† The scene completely changes here and Gûgâ has returned home.

‡ The mother of the Twins: see the story in Vol. I.

Gūgā.

“Mausî, main kal to dekhe the : âj kâ bewarâ nâ.”

Rânî Kâchhal.

“Main jântîn tain Jorê mâre, chele Gorakhnâth.
Dohâi Goraknâth kî, moe sâneh batâ de bât !”

Lîlî ke hânî sîs lie mausî ko dikhlâe.
330 Bhak bhak nain baleñ Jorôn ke, mûchh rahen bal khâe.

Rânî Kâchhal.

“Charhte kâte bel ; tain Jorôn ko mâr lîâ.
Dohâi Gorakhnâth kî, mâtâ ko mukh nâ dikhâ !”

Gūgā.

“Aunt, I saw them yesterday : to-day I have no news.”

Rânî Kâchhal.

“I think thou hast slain the Twins, thou disciple of
Gorakhnâth.

By the justice of Gorakhnâth, do thou tell me the truth”

He showed the heads on Lîlî's saddle to his aunt.
330 The eyes of the Twins were wide-awake and their
moustaches stiff.

Rânî Kâchhal.

“Thou hast cut the growing shoots ; thou hast slain the
Twins.

By the justice of Gorakhnâth, show not thy face to thy
mother !”

Gûgâ.

“Burî karî; taiñ dohâî dîñî: phir âungâ nâ!
Jâ Dhartî main soûngâ; pachtâvegî mâ.”

335 Bâg pakar Siriyal kharî kahe:

Rânî Siriyal.

“Suno, Jangal ke Râo!
Mât-bâp tû man se bisâre: merâ kaun niyâo?
Tumbî bin râwal nahîñ: binâ birch nahîñ chhâe.
Tum châlê pardes, sâth main chhorûngî nâe.”

Gûgâ.

“Mahil jude banwâe le, tire mahilon âve Pîr.
340 Mâtâ bolî bolnî: mire lagî kalîjâ tîr.

Gûgâ.

“Thou hast done evil and hast claimed justice (from
Gorakhnâth), and I come no more!
I will go and sleep in the earth and my mother will
grieve.”

335 Siriyal seized his reins and said:

Rânî Siriyal.

“Hear, thou Lord of the Wilds!
Thou hast put away thy father and mother from thy
mind, who will do me justice?
A mendicant is nothing without his begging bowl: a
tree is nought without shade.
Thou goest abroad and I will not be left behind.”

Gûgâ.

“Take a separate palace and thy Saint will come to thee
there.*
340 My mother† hath spoken evil and the arrow hath entered
my heart.

* i.e. miraculously. There is a well-known story in which Gûgâ
visited his wife, after “sleeping in the Earth,” by night for 12 years:
See *Indian Antiquary*, Vol. XI., p. 34. † i.e., aunt.



He, Dhartī Mâtā Jagat, yeh thārā bastār.
Kirpā kare, Karīmjī, bistar ham ko darkār.”

Dhartī Mâtā.

“ Kol* bhare main Rasûl se ; Hindû jhilmîn nâ !
Jât janam Hindû tirâ : Kâlîma bharkar â !”

- 345 Phar phar Kâlîma bharâ ; Dhartī hûi udâe.
Kirpā kare Karīmjī : son Lîlî gae samâe.
Parîyân lîn achrâ, aur hûrîn lîn hâr.

O Earth, Mother of the World; this (body) is (of) thy
bulk.

Have mercy, O Thou that art merciful, I have need of
rest.”

Mother Earth.

“ I have given my word to the Prophet (Muḥammad) that
I will not tolerate a Hindû !
Thou art a Hindû by birth : fulfil the (Muḥammadan)
Creed and come !”

- 345 He learnt the Creed† and the Earth opened.
The Merciful had mercy and he went to sleep with
Lîlî.
Fairies brought him a chaplet and *hûrîs* brought him a
necklace.

* For *qaul*.

† This bard says that it was Gorakhnâth that taught Gûgâ the Muḥammadan Creed ! A very clear instance of the manner in which Islâm and Hinduism are now mixed up in the vulgar Indian mind.

LEGENDS OF THE PANJÂB.

Hûr Parî.

“Pahro, Jâhir Auliâ, Bahist kî bâg bahâr.”

Sammat terâ sau unhattarân yeh sâkhâ Chauhân.

350 Kahte Sîtâbî:—Meo kâ jag jag jîo gawân.

Hurîs and Fairies.

“Don them, O Saint Zâhir, (and enjoy) the spring garden
of Heaven.”

It was in *Samvat* 1369* that the Chauhân died.

350 Saith Shitâbî:—May the hearers of the Meo† live for
ever.

* 1312 A.D.

† i.e., the bard is a Meo by caste.

No. LIII.

THE MIRACLES OF SAKHĪ SARWAR, AS RELATED BY BARDS IN THE JĀLANDHAR DISTRICT.

[These three short ballads each have their own interest and play a part in the elucidation of the story of this great Saint.]

[The first is remarkable for the specific date it gives to Sakhī Sarwar's death, viz., 1174 A.D., and also for the reasonable account it gives of his doings and of the causes that led to his death;—a family squabble over land. The Khors, so often mentioned in these Sarwar legends as his 'brethren,' are probably the Khokhars, into which tribe the Saint's father married (see Vol. II., p. 118), and the quarrel seems to have risen thus. The headman of the Khokhars at Shākhot, near Multān, had two daughters, one of whom he married to the Sayyid, Zainu'l-'Ābidīn, Sarwar's father, probably for the social position thus gained, and the other as usual into his own tribe. On his death a dispute must have arisen over the division of the property inherited through these two daughters: the Sayyids and the Khokhars both claiming a share. This feud ended in the murder of the Sayyids and in the extirpation of their line.]

[The second, while repeating in other words much that is to be found in the first, gives a fairly full account of the matters hinted at in the fragments about Sarwar in Vol. I., p. 91 ff.]

[The third is a 'mixed' legend, and while purporting to give the story of Pherū the Brāhman given in full in Vol. II., p. 104 ff., it repeats mainly that of Dāni Jattī, (Vol. I., p. 66 ff.), who here appears as Devī the wife of Pherū. As might be expected in an incomplete and obviously muddled legend such as this, portions of more than even two stories have found their way into it. Thus, part of the well-known tale of 'Īsā, the restorer of Sarwar's shine at Nigāhā, re-appears (Vol. I., p. 210 ff.), especially that portion (Vol. I., p. 214) which relates to the three invalids cured at the springs there, from whom the present *mujawirs*, or shrine attendants, claim descent. Again, in the name Bhāī Pherū, and in the fact of his marrying among the Sikhs, there is an allusion to quite a distinct story. Bhāī is a common title of the holy men among the Sikhs and there was in the beginning of this Century a Bhāī Pherū, whose tomb or shrine is at Miānke, near Chūniān, in the Lāhor District, and who is frequently invoked in the well-known sentence "*Bhāī Pherū terī kār*, may Bhāī Pherū protect thee," used as a charm on seeing one of the small whirlwinds so common in the Panjāb. For an explanation of this phrase see *Indian Antiquary*, Vol. XI., pp. 31, 32.]

LEGENDS OF THE PANJÂB.

I.

TEXT.

Khâlak sab dâ Allah haigâ Rabb, Karîm, Ghaffâr.
 Rasûl Nabbî se is ne bheje bandon men har bâr :
 Fazal, inâyat, bhakhshish-bârî sabhnân nûn jâ dasan ;
 Kahir-kahârî, Jabar-jabbârî, lokân nûn â dasan.
 5 Bande oh de amar nahî nûn khûb tarah se janeñ :
 Jo koî us toñ muñh nûn more Dozakh karen ðhikâne !
 Khalkat gunâ-gûn banâe, sab jâ hoe pukâr !
 Rizak sab nûn rozî dendâ oh Walî Kartâr !

- Pâñch Sadî de awal, yâ ki Châr Sadî de âkhir,
 10 Mulk Arab men fitna uþkar, kâim ho gaî âkhir.
 Khûnrezî dî hoî sî kasrat ; mâr lûṭ chaupherâ :
 Aman, salâmat, sukhchain ne apnâ paṭ lîâ derâ.
 Zainâbdîn,* bâp Sayyid Ahmad, tarak watan tad kitâ :
 Arab chhaḍ Panjâb men Shaikoṭ sâñh sâ litâ.
 15 Sayyid hone in Sâhib men shubah na shakk hai mûl :
 Sayyid Hussainî in ko jâno ; mâno âl Rasûl.
 Mukaddam Pîrâ Shaikoṭ ne sidak yakîn de nâl,
 Larkî baḍî biyâhke, Shâh se hoîâ khushhâl.
 Chhoṭî larkî Pîrâ ne châ Khorân† vichh biyâhi :
 20 Us gâun men rahinde sî, aur karde sî oh bâhî.
 Pîrâ dî aulâd te bâkî donon sî eh dhîân :
 Apne apne hisse par eh donon kâbiz thiân.

- Shâh Sâhib de ghar de andar Sayyid Ahmad jad jâiâ,
 Khâlazâd bhâitân dâ tad hasad hoîâ sawâiâ.
 25 Sakhî Sarwar to bhâitân nâle khulak marwat karde :
 Bughz wa adâwat dil apne vichh har vele oh bharde.
 Lâchârî nûn watan chhaḍ Baghdâd Shahr wal chale :
 Barkat sohbat Pîr Pîrân te bhar bhar lîte palle.
 Shahâbu'ddîn Soharwardî, Shekh wakat kahâve,—

* For Zainu'l-'âbidîn.

† This throws light on the word *khorañ* in Vol. I., p. 91, translated, no doubt wrongly, as "enemies" in p. 94.

- 30 Un kî sohbat bâ barkat se bahut fâida pâve.
Maudûd Chishtî us vele sâ, Jagat-pîr kahâwandâ ;—
Un kî khidmat bâ azmat se faiz bâtanî pâwandâ.

- Hubb watan dî Sayyid Ahmad dil meñ bahut jo âi,
Baghdâd Shahr chhod-chhadke Dhaunkal jhuggî pâl.
35 Kashf karâmât Pîr Sâhib dî jag meñ hoî mashhûr :
Bahut khalâik faiz bâtanî pâkar hoe bharpûr.
Shaikoṭ jad âe Sarwar bhâññ kahir machâiâ :
Hasad jabilî un lokân dâ pher josh par âiâ.
Khorân milkar us jâge par matâ eh pakâiâ :
40 "Sarjâ mârân in ko bhajo : khud mûâ yâ mâr âiâ."
Dhâḍâ Pîr kahre nûñ mârke sarjâ jind gainwâl !
Bhâññ dî tad âg darûñî dûñî hoî sawâl.
Khorân Hâkim pâs jâeke kîtâ yûñ pukârâ :
"Sayyid Ahmad nûñ kaid kar lo, tân sâḍâ ho chhutkâiâ."
45 Hâkim Shahr Multân kol jad eh gâl galâiâ,
Hazrat de pakaiâwan kâran ahdi turt bhijwâiâ.
Sayyid ne jad had Shahr meñ apnâ kadam ṭakâiâ,
Hâkim nûñ tad shauk milan dâ jî meñ bahut samâiâ :
Kyûñke Hâkim wakat nûñ eh bishârat hoî :—
50 'Sayyid dî be-adabî kâran sharûrat jâû khoî.'
Pîr Sâhib Darbar meñ âkar dâkhlî jis dam hoî,
Darbârî lokân, adnâ âlâ, sir kadamân par ḍhoî !
Hâkim wakat ne azmat karke gale turt lagâiâ :
Ghorâ Tâzî, joṛâ shâhî, nazarâne dâ lâiâ.
55 Pîr Sâhib ne nazar lene meñ uzar bahut sâ kîtâ :
Hâkim ne az râh khushâmad is de gal marh dîtâ.
Sakhî Sarwar ne izzat pâl : Khor hoe sharminde.
Khorân de ghar mâtam hoî ; Sayyidân de ghar chande.

- Râste meñ ik tolâ fakîrân oh nûñ âkar miliâ,
60 Darbâron jad, rukhsât hoke, Sayyid apne gâun nûñ
chaliâ.

Sawâl kiâ ; "Ham bhûke hainge ; sâñññ kuchh khilâ !
Nahîñ, asâḍâ jîwanâ haigâ sakht barâ."
Pîr boliâ : "Jangal bârhî ; nân kardâ main paj ;

- Nâl mere Shaikoṭ chalo, aur khânâ khâo raj.”
- 65 “Lakhdâtâ terâ nâm hai, Chau Kûntân vichh mashhûr :
Ghorâ joṛâ bakhshke sânnûn kar masrûr.”
Mânga un kê de dîâ, aur ghar de jâniḥ tûriâ.
Fakîrân ghorâ zibah kar chulhiân utte dhariâ.
Laham ghorê dâ khâkar, joṛâ lîrân kariâ :
- 70 Kalima shukar Sayyid Ahmad Sâin us vele jâ paṛhiâ.
Khorân eh dekhkar Darbâre bhânî mâri :
“Sayyid tusâde bakhsh dî zarâ kadar na jânî.
Ghorâ terâ dîâ hoiâ fakîrân nûn khilwâiâ.
Âge ham kyâ kahên, jo kiâ Sayyid jâiâ ?”
- 75 Shâh* ne ahdi bhajke Sayyid Ahmad bulwâiâ.
“Ghorâ Tâzî nâl lâ !,” eh Sâhib* farmâiâ.
Pîr Sâhib ne jis gharî eh hukm sun pâiâ,
Donon hâth uthâke boliâ bâr : “Khudâ yâ,
Tûn Kâdir Karîm hai, mainî miskîn nimânâ.
- 80 Is ghorê nûn zindâ kar, kuchh merâ nahîn thikânâ !”
Ghorâ zindâ ho giâ ; Sayyid hoiâ kushhâl.
Shukar Khudâ dâ bhajiâ hoke bahut nihâl.
Tâzî ghorâ leke jad Darbâr jâ wariâ,
Sûbadâr Multan ne kadar bahut sâ kariâ.
- 85 Eh karâmât dekhke, aur na kuchh ban âi,
Apnî betî Bâi dî us se karî sagâi !

- Sayyidzâdâ biyâhke Shaikoṭ meṇ âiâ,
Khorân ral mil baiṭhke eho matâ jad lâiâ :
“Jad tak eh hai jîwandâ sânnûn nahîn ârâm.
- 90 Âo, is nûn mâr deṇ, te hove achhâ kâṁ.”
Abdu’l-Ghanî bhâi thâ Hazrat dâ ik khûb :
Surâju’ddîn nân larke dâ, oh har ik dâ mahbûb.
Sarwar jân de khauf ton watanon se hath dhoe ;
Makâm Nigâhe jâke kheme zan phir hoe.
- 95 Khorân picchiâ chhadiâ othe bhî nân mûl :
Sane kabile Shâh nûn kîâ jâ maktûl.

* Observe that *Shâh* and *Sâhib* here mean the Governor, elsewhere in this poem they mean the Saint.

San shahâdat Pîr dâ haigâ panj sau satar.
Sahîh is nûb mân le, na kar tûn kuchh chalitar.

- 100 Makâm Nigâhâ piṇḍ hai pahâre par âbâd :
Andar us de kabar hai ; Sayyid Ahmad ne yâd.
Niche oh de khaḍ hai barsâtî be-kâl.
Melâ us meṇ hondâ hai Baisâkhî nûn har sâl.
Pânî wahân kam yâb sâ ; tihâñ kîṭî zârî :
Hazrat dî doâ te chashmâ ho gaî jârî.
105 Sidak wa yakîn se jo koî jâkar is meṇ nahâve,
Fazal Ilahî, yaman Walî te, jald shifâ un pâve.

- Ik same ik ghâr jâ Hazrat majlis kî.
Dhig phatkar sir utte jhab girne nûn thî ;
Hath apnâ Pîr Sâhib ne niche se jâ dhariâ,
110 Shikâf wahân dâ jitnâ hoî sâ, utnâ hi rah ghariâ.
Shakal musallis ab hai ghâtî men maujûd :
Uparôn bahut farâkh hâi, âkhir jâ mafkûd.
Panjâ dâ nishân hai is dâ khûb ayân.
Jo châhe, so dekh le, hor shak na ân.

- 115 Sayyid Ahmad nâm âp dâ wâlidain ne rakhiâ ;
Lakhdâtâ, Lâlânwâlâ, lakab hûâ hai achhâ !
Sakhî Sarwar bhî âkhde jag vichhânî log :
Sarwar Sultân kah mânde Jatt Chamâr har log.
Bhajiân eh dē Sayyid dî jân se karan kabûl :
120 Wâlî apnâ jânde eh firkâ majhûl.

'Abdu'llah eh hî nazm banâi : oh hundâ hai âsî.
Allah oh de hâl par rahmat bhajeñ khâsî !

TRANSLATION.

The God of all creatures is the Lord, Merciful and
Forgiving.

He hath sent His prophets to His servants at all times,
To show to all His grace and gifts and kindness,
To show them that He is Almighty and Omnipotent.

- 5 His servants know well His orders and interdicts,

LEGENDS OF THE PANJÂB.

And he that turneth his face from Him shall dwell in Hell!

He made His creatures of different kinds that all might call on Him!

The Lord, the Creator, giveth their daily food to all!

In the beginning of the Fifth Century, or at the end of the Fourth,*

- 10 Disturbances arose in Arabia and afterwards became general.†

There was much bloodshed and robbery on all sides, And peace, security and happiness struck their tents. So Zainu'l-'âbidîn, the father of Sayyid Aḥmad, left his country,

And leaving Arabia settled‡ at Shaikoṭ§.

- 15 There is no doubt nor suspicion at all as to the Saint having been a Sayyid :

Know him to be a Hussainî Sayyid, and of the female line from the Prophet.||

Pirâ, the head-man of Shaikoṭ, in his faith and assurance,

Gave his elder daughter in marriage to the Saint (Zainu'l-'âbidîn) with gladness.

* *i. e.* A. H. ; this gives us the beginning of the XIIth Century A.D. ; See Vol. I., p. 66.

† This reference is intelligible: A.H. 467 to 512, or A.D. 1075 to 1118, the period covered by the reigns, more or less nominal, of the 'Abbâsî Khalîfas of Baghdâd, Al Muqtadi B'illah and Al Mustazahir B'illah, under the real sway of the powerful Saljûqs, Jalâlu'ddin Malik Shâh (1072-1092) and Sultân Barkayâraq (1092-1104), was indeed a period of disturbance. It saw the rise of the Crusades in Syria owing to the excesses of Malik Shâh at Jerusalem, the struggles there under the Fâtîmî Khâlîfa of Egypt, Musta'ali B'illah Abû'l-Qâsim Aḥmad (1094-1100), the decline of the great Saljûqî Empire on the death of Malik Shâh, and the rise and power of the Assassins or Ismailîas under Hasan Sabbâh, the Old Man of the Mountain (1089-1124).

‡ *Lit.*, drew breath.

§ Should be Shâhkoṭ; see Vol. II., p. 118.

|| *i. e.* a descendant of Hussain, son of 'Alî, and grandson of Muḥammad through his daughter Fâtima; see Vol. II., p. 154.



- His younger daughter Pîrâ gave in marriage to the Khors.*
- 20 (The Saint) dwelt in the village and took to ploughing. Pîrâ's only descendants were through those two daughters,
And they all took their shares through those two.

- When Sayyid Aḥmad was born in the Saints' house,
The jealousy of the cousins increased apace.
- 25 Sakhî Sarwar had kindly feelings towards his brethren,
But they continually kept enmity in their hearts.
In despair (the Saint Sarwar) left his home and went
to the City of Baghdâd,
And was filled with the blessing and communion of the Saints.
Shahâbu'ddîn Soharwardî, whom they call the Saint of
the day,
- 30 Benefited him much with his blessing and companionship.
Maudâd Chishtî lived then, whom they call the World-saint;—
From serving and honoring him he obtained grace in
his heart.†
When an eager desire for his home came into his heart
Sayyid Aḥmad
Left the City of Baghdâd and pitched his tent at Dhaunkal.‡
- 35 The miracles and mysteries of the Saint became known
to the world,
And the hearts of many people were filled full of grace.
When the Saint went to Shaikoṭ his brethren raised up
a disturbance,

* See introduction.

† Shahâbu'ddîn Soharwardî of Baghdâd, flourished A.D. 1145-1232.
Khwâja Maudâd Chishtî died at Chisht in 1153.

‡ Near Wazîrâbâd in the Gujrânwâlâ district.

And the natural jealousy of those people again gathered strength.

- The Khors assembled at that place and made a plan,
 40 (Saying): "Send him to slay a lion: he will slay or be slain."

The great Saint slew the lion with his slipper!*

Then the inward fire of the brethren increased doubly.

The Khors went to the Governor and thus cried out:

"Put Sayyid Ahmad into prison, that we may be rid of him."

- 45 The Governor of the City of Multân, on hearing these words,

Sent a messenger quickly to seize the Saint.

As soon as the Sayyid put his foot within the boundary of the City,

The Governor was seized with a great desire to meet him:

Because a sign had been given to that Governor of the day,

- 50 That he would lose his prosperity if he showed any disrespect to the Sayyid.

When the Saint put his foot in the Court,

The courtiers, great and small, laid their heads at his feet!

The Governor of the day honoured him and quickly embraced him,

And brought him as a gift an Arab horse and royal robes.

- 55 The Saint greatly objected to taking a gift,
 But the Governor persuaded him with sweet words.
 Sakhî Sarwar was honoured and the Khors ashamed.
 There was weeping in the house of the Khors and joy
 in the house of the Sayyids.

On the road a band of *faqîrs* met him,

- 60 As the Sayyid was returning home from the Court.

* Cf. Vol. I., p. 95.



They begged (of him, saying) : " We are hungry, give us something to eat !

Else it will be very hard for us to live."

Said the saint : " It is the wide jungle, but I hesitate not ;

Come with me to Shaikoṭ and eat your fill."

65 "Thy name is Lakhdâtâ, known to the Four Quarters (of the Earth),

Grant us thy horse and robes and make us happy."

He gave what they desired and went homewards.

The *faqîrs* slew the horse and put it on their hearths (to cook it).

They ate the flesh of the horse, and made themselves breeches of the clothes :

70 And then they repeated the prayers for thanks to the Lord Sayyid Aḥmad.

When the Khors saw this they went and told tales to the Court (saying) :

"The Sayyid did not at all value the (Governor's) gifts.

He has given the horse to *faqîrs* to eat.

What more can we say of the doings of the Sayyid's son ?"

75 The Governor sent a messenger to fetch the Sayyid.

And the Governor said : " Let him bring the Arab horse with him !"

When the Saint heard the order,

He raised his hands and said again and again :

"O God,

Thou art Mighty and Merciful, I am but poor and miserable :

80 Raise this horse to life ; I have no resources (but in thee) !"

The horse became alive and the Saint was happy.

Giving thanks to God he became very happy.

When he entered the Court with the Arab horse,

The Governor of Multân greatly honoured him.

85 Seeing this miracle, he had no alternative



But to give him his own daughter Bâi in marriage !*

After the Sayyid's son had married he came to Shaikoṭ,
And the Khors met together and made this plan :

"As long as he is alive we shall have no peace.

90 Come, let us slay him and we shall prosper."

The Saint had a good brother 'Abdu'l-Ghanî,
And Surâju'ddîn was the name of his Son, beloved
of all.

Sarwar from fear of his life washed his hands of his
house,

And went and pitched his tent at Nigâhâ.

95 Even there the Khors did not cease to follow him,
And slew the Saint with his family.

The date of the Saint's martyrdom is five hundred and
seventy.†

Know this for truth and doubt it not.

Nigâhâ is a village in the hills :‡

100 In it is his tomb :remember, Sayyid Ahmad's.

Beneath it is a ravine in the rains.

Every year in Baisâkh a fair is held there.

There was a scarcity of water and the thirsty (pilgrims)
cried out ;

And a spring arose by the prayer of the Saint.

105 Who goes and bathes there in faith and assurance,

By the grace of God and the favour of the Saint, will
quickly be cured.

Once the Saint held an assembly in a ravine,
And (the rocks) were ready to fall on his head ;

When the Saint placed his hand beneath them,

110 The ravine remained as it was made.

The triangular appearance of the pass still remains ;

* See Vol. I., p. 95 ; Vol. II. p. 116ff. and 131.

† i.e. 570 A.H. or 1174 A.D.

‡ See Vol. I., p. 66.



Wide at the top and narrow at the bottom.
The mark of the (Saint's) hand is clearly visible.
Those that wish can see it and have no doubts.

- 115 Thy parents called thee Sayyid Aḥmad,*
Lakhdâtâ and Lâlânwâlâ are thy noble titles!
The people, too, call thee Sakhî Sarwar in the world,
And all the Jatts and Chamârs worship thee as Sarwar
Sultân.
The bards acknowledge thee for a Sayyid with their lives,
120 The poor bards knowing thee for their patron.

'Abd'ullah made these verses, thy sinful servant.
May God have special mercy on him !

II.

TEXT.

Awal gâwân Sache Allah :
Hazrat lendâ Bahisht muhalla :
Mau'llâ mânên jeh dî gallân :
Oh Pîr main phariâ.

- 5 Sarwar Dhoḍâ donon bhât
Nâl Khorân de sânj rachâi ;
Nadî kinâre kanak bijât.
Viyâh Nadî de utte rahinde.
Khet Pîrân dâ hariâ.

- 10 Kanakân pakîân Chet Basâkhî.
Khorân Pîrân ghalle râkhe.
Khorân de ṣab râkhe mâre ;
Sarjâ zor kariâ.

- Khorân milke matâ matâiâ :
15 "Râkh ghallô Sayyid jâiâ ;
Sarjâ us nûn mâr mukâve :
Sâḍâ mantar phuriâ !"
Pîr kharâwân, hath musallâ,
Pîrân pahrâ kariâ.

* The bard now invokes Sakhî Sarwar.

- 20 Kar 'B'ismi'llah' kharân ik mare;
 Sarjâ dhere kariâ.
 Kanak pakîân; hâle paindi:
 Khorân Pîrân de pâs jânde:
 "Bâdshâhân de daftar bharnî!"
- 25 Shâh dâ pellâ phariâ.
 Ralke Khorân dittâ tânâ:
 "Nâl sâde chalo, Sultânâ;
 Bâdshâhân dâ bharo khazânâ;
 Dastak sânuñ phariâ!"
- 30 * Âbî, Jodhâ, Sânuwan, Kakkû,
 Chauhân bâr, uṭhâiâ Makkû:
 Pîr nûn pharke nâl le chale.
 Eh ki augun kariâ?
 Garh Multânôn Pîr chale;
- 35 Chham chham barsan nûr tajale.
 Bâhlân Khorân dâû na chale:
 Maullâ hondâ jeh de Walî.
 Nâl Khorân de turiâ.
 Darbâr vichh jad rakhiâ pair:
- 40 Jithe pair te ohte khair.
 Nahânî nazarôn Ghanân Paṭhânâ:
 "Gajjâ Pîr hai, raṭak sadânâ.
 Barâ karam kîṭâ, Sultânâ."
 Uṭhke Bâdshâh bhî miliâ.
- 45 Ghan Pîr bahen barâbar:
 Hor rahan sab khariâ!
 Bol Khorân dâ raddî paindâ:
 Sayyid ghore charhiâ.
 Tâzî ghorâ te nâl joṛâ
- 50 Pîrân age dhariâ.
 Sayyid kahindâ: "Suno, Bâdshâhâ,
 Mainûn Maullâ de parwâhâ.
 Main kî jânâ tûṭâ lâhâ?
 Tâzî Allah bakhshê:

* This line explains the allusions at p. 95, Vol. I., and at Vol. II., p. 118.

THE MIRALES OF SAKHĪ SARWAR.

- 55 Kam Sâin dâ kariâ !”
Fakîrân ghatte ân sawâlân :
“Ghorâ deh Bâdshâhanwâlâ.”
Tâzî ghorâ te nâl joî
Pîr te Malangân phariâ.
- 60 Sakhî Sarwar dî ‘dhan dhan’ hoî :
Malangân mile muñh mangî dhoî.
Shukar Khudâ dâ karke Sarwar
Watan des nûn turîâ.
Kar ‘B’ismi’llah,’ parh takbîrân,
65 Fukrâ hukm Sharâ dâ kariâ.
Degân bhariân uthe jawâne :
“Sar-mukh tere dûheñ jahâne !”
Langân lâñ phâr dîwâne ;
Rajje fakîr den doâtî :
70 Darûd Nabbi par parhiâ.
Khor chughal Darbâre âiâ :
“Tâzî terâ Pîr khilâiâ.
Terâ dittâ yâd na lâiâ :
Chit kisî na dhariâ.”
- 75 Sayyid utte âhdî thâve :
Sayyid Râo nûn Bâdshâh bulâve.
Kakkî charhkar Pîr phir âve ;
Oho ghorâ tân ban âve :
Nîlâ Tâzî hariâ !
- 80 Ralke Sayyid karan pukârâ :
“Sunîye, Muhammad, Châron Yârâ,
Eho ghorâ hoe sârâ,
Nîlâ Tâzî hariâ !”
Haq cham chun kîta dherâ :
- 85 Jânde kalam Malâik morâ.
Azrâil phir ândî jindrî :
Sâbit ghorâ baniâ !
Oh ghorâ le âiâ :
Bâdshâh kahe : “O Khudâ yâ !”
- 90 Ghaniân wazîrân Shâh nûn samjhâiâ :
Bâdshâh ne dolâ dekar,

- Niyat khair phir paṛhiâ.
Bol Khorân dâ raddî paindâ :
Sayyid ghore charhiâ.
95 Shakar waṇḍî, hoî shâdî ;
Niyat khair paṛhiâ Pîrzâde,
Bâî bakhshî kauṛ zabânî.
Sayyidzâde Bâî dî banî jorî,
Jo rang sabhî baniâ !
100 Lâl, jawâhir, motî, hîre,
Lâgiân nûn pahinâe chîre.
Sayyid dî jad shâdî hoî,
Dhol damâmâ dhariâ.
Shâdâ bharâîn nazam banâî :
105 Bhâîân vichhon hurmat pâî.
Nau nidh, bârân sidh ho gaiân :
Har sâl Nigâhe ṭuriâ !

TRANSLATION.

- First I sing the True God :
(Secondly) the Prophet* that dwelleth in Heaven :
(Thirdly) whose prayers God heeds,
I worship that Saint.†
5 Sarwar and Dhoḍâ,‡ these two brothers,
Made a partnership with the Khors,
And planted wheat by the river bank.
They dwelt on the banks of the River Biyâs.§
The field of the Saints prospered.
10 The wheat ripened in Chet and Baisâkh.||
The Khors and the Saints sent their field-watchmen.
The watchmen of the Khors were all slain,
For the lions were furious.
The Khors met and made a plan, (saying) :

* *i. e.*, Muḥammad.

† *i. e.*, Sakhi Sarwar.

‡ Dhoḍâ was own brother to Sarwar: see Vol. I., p. 75, &c.

§ A gratuitous assumption on the part of the Jalandhar bard, who seems to know of no other important river.

|| *i. e.*, in March and April.

- 15 "Let us send the Sayyid's son as a field-watchmen,
That the lion may slay him,
And our charm prosper!"
The Saint with his sandals on and his praying-carpet
in his hand,
Kept the watch.
- 20 Saying, 'In the name of God,' with one blow of his
sandal
He overthrew the lion.
The wheat ripened and the tax was due,
And the Khors went to the Saint (saying):
"Pay (the taxes) to the King's office!"
- 25 And they seized the Saint's skirt.*
Together the Khors reproached him, (saying):
"Come with us, (Sakhî Sarwar) Sultân,
And pay into the King's treasury,
For the summons has reached us!"
- 30 Âbî, Jodhâ, Sâiwan, Kakkâ,
The four brethren, took Makkâ (with them), †
And seizing the Saint took him (also) with them.
How great a sin they committed!
The Saint went to Multân fort, and
- 35 Heavenly glory shone upon him.
The plan of the wicked Khors did not flourish
Against him whose Lord was God.
He went with the Khors.
Wherever in the Court (the Saint) placed
- 40 His feet, there was blessing.
Ghanâ the Pathân cast a side-look at him saying:
"The Saint is a warrior and hath called up a host.
O Sultân, thou hast done me a great kindness."
And the King got up to greet him.
- 45 Ghan and the Saint sat down together,
While all the rest remained standing!

* i.e., pressed him to make all the payment.

† These five were the Khors and cousins of Sakhî Sarwar.

- The words of the Khors were thrown away,
 And the Sayyid mounted a horse.
 An Arab horse and a suit of apparel
 50 Were brought before the Saint.
 Said the Sayyid: "Hear, O King,
 I heed (only) God.
 What know I of loss or gain?
 God hath granted this Arab horse:
 55 It is God's doing!"
 A crowd of *faqîrs* came and begged (of Sarwar, saying):
 "Give us the Royal horse."
 The Arab horse and the suit of apparel
 The Malangs* took from the Saint.
 60 They spake well of Sakhî Sarwar,
 And the Malangs obtained what they asked.
 Giving thanks to God, Sarwar
 Returned to his native land.
 Saying 'In the name of God' and the (proper prayers)
 65 The *faqîrs* acted according to the Law.†
 Filling the cauldrons they stood up, (saying):
 "Mayest thou be honored in both worlds (O Sarwar)!"
 The estatics tore up the raiment,
 And being satiated the *faqîrs* gave thanks,
 70 And prayed to the Prophet.
 The Khors told tales in the Court, (saying):
 "The Saint hath eaten thy Arab horse.
 He hath not remembered thy gift,
 Nor valued it at all."
 75 Messengers were sent to the Saint,
 And the King sent for the Lord Saint.
 The Saint came back on (his mare) Kakkî‡
 And then the horse was restored;
 The grey Arab was flourishing!

* Properly a sect of mendicants who, through one Jaman Jatî, are followers of Badiu'ddin Shâh Madâr of Makkampûr (1350-1433 A.D.)

† i.e., they killed the horse for food in the orthodox way.

‡ See *ante* in all the legends of Sarwar, *passim*.



- 80 The Sayyids had met and called out :
"Hear O Muhammad, and ye his Four Friends,*
May this horse be made whole,
And the grey Arab flourish !"
They collected the bones and skin into a heap,
85 And the pen of the Angel (of Death) turned back.
Azrâîl † gave him back life,
And the horse was made whole !
(The Saint) brought the horse :
Said the King : "O my God !"
90 The ministers together explained to the King (what
he should do),
And the King gave him (his daughter) in marriage,
And married her to him lawfully.
The speech of the Khors came to naught,
And the Sayyid mounted the horse.
95 The sugar was distributed ‡ and the marriage completed,
And the descendant of Saints performed it lawfully.
(The King gave his daughter) Bâî§ according to his
spoken promise.
A match was made between Bâî and the Sayyid's son,
The fairest match of all !
100 Rubies, jewels, pearls and diamonds,
And bright turbans were given to the hangers on.
When the Sayyid was married
The great and small drums were sounded.
Shâdâ the bard made this poem,
105 And obtained honor among his brethren.
He obtains the nine riches and the twelve enjoyments,
That goes yearly to Nigâhâ !

* See Vol. II., p. 502.

† The Muhammadan Angel of Death.

‡ In token of the completion of a marriage it is usual to hold a feast, but when this for any reason is not practicable, sugar or dates are distributed among the relatives and guests instead.

§ See former stories of Sarwar, *passim*.

III.

TEXT.

Bhâi Pherû Bahman thiâ ;

Na oh dâ put, na oh di dhîâ.

Kangâl kalâneh ho jâne kâran,

Man vichh nazar manâwandâ : —

5 “Je Mere ghar dhan put hove,

Terî jag vichh, Pirâ, ‘dhan dhan’ hove.

Makâm banâwân :

Nit dîve jalâwân :

Eh mere man âwanda.”

10 Jad Allah oh dî âs puchhâi,

Pîr Sâhib ne hurmat pâl.

Jhañdâ gañiâ : makâm banâiâ :

Sohle nit oh gâwandâ.

Bare put dâ biyâh rachâiâ :

15 Sikhân de ghar biyâhan âiâ.

Kurmân oh nûn tânâ mârî : —

“Bâjh Sat Gur kyûn sîs niwâwandâ ?”

Daulat dî gharûr se

Na sîjhî oh nûn dîr dî.

20 Dhîmân gârâ dhuwâke,

Makâm dâ bûhâ chanwâwandâ.

Ghar vichh Devî nâr, jî :*

Deve matân tân karî pukâr, jî.

“Oh tân jodhâ Pîr hai,

25 Jeh dî tûn kâr miñâwandâ !”

Munde kahinde : “Bâpûâ !

Kâh nûn kandân piteñ, pâpiâ ?”

Dhodâ châbuk mârke,

Pherû nûn chit âwandâ.

30 Bahman dî akal mârî gai :

Har dam oh nûn phatkâr pâl.

Jad oh dî deh phat gai ;

Kâyâ dâ rang batâwandâ.

* Ji, Sir, addressed to audience has not been translated : see in many previous legends.

- Rardâ pairon gîâ, jî :
35 Ujâre jâke piâ, jî.
Jânde sang dekhkar,
Sangân dî wal oh âwandâ.
Âiâ mâh sujâl, jî :
Sangân dî paindî châl, jî.
40 Tobâ kîtî badkâr te :
Sharm âiâ bahut phatkâr te :
Darbâre sîs niwâwandâ.
Âwâz âi : " Bâhmanân,
Nâ pâpî honde jâwanân.
45 Chashme jâke nahâ tûn :
Kâyâ dâ rang banâ tûn :
Apne karne dâ phâl pâwandâ."
Jâd Bahman achchhâ hoiâ,
Phir zârî karke roiâ :
50 " Main khwâr hondâ bahut sâ, jî ;
Tuhâ nûn raham hun âwandâ."
Phir jab tak rahiâ jîû dâ,
Pîr dî sifat karnîû dâ.
Oh dî sev karan bahir na thiûdâ :
55 Har sâl Darbâr meñ jâwandâ.
Nihâlâ, khûb banwâiâ makâm, jî :
Âve mulk jahân, jî.
Tîrath baniâ is dâ thân, jî :
Lâhor ilâkâ jâwandâ.

TRANSLATION.

- Bhâi Pherû was a Brâhman,
That had nor son nor daughter.
As he was poor and hungry,
He made a vow in his heart :—
5 " If a good son be born in my house,*
Thy praises shall resound in the earth, O Saint
I will build thee a shrine,
And light thee perpetual lamps :
This is in my heart."

* Prayer addressed to Sarwar.

- When God granted his desire,
There was honor to the Saint.
He raised up a standard and built a shrine,
And songs of praise were perpetually sung.
He arranged for the marriage of his elder son,
15 And married him among the Sikhs.
His brother-in-law reproached him (saying):
“Why bowest thy head to any but the True
Gurû.”*
In pride of wealth,
He could not see ahead.
20 Collecting bricks and mortar
He closed up the door of the shrine.†
He had a wife at home called Devi,
And she called out to him advisedly:
“He is a valiant Saint,
25 Whose worship thou art blotting out !”
Said his boys : “Father !
Why dost pull down the (shrine) walls, O sinner ?”
Dhoda beat him with a whip,‡
And made Pherû remember (his vow).
30 The Brâhman lost his senses,
And was cursed at every breath.
Then his body broke out (into sores),
And his body changed color.§
He crawled on his feet,
35 And went into the wilds.
He saw a party going (to Sarwar’s shrine)
And he joined the party.
It was the cold season,
And the party went on their way.
40 He repented of his sin,
And was much ashamed of the curse (upon him),
And bowed his head in the shrine.

* i.e., Gurû Govind Singh, the founder of the modern Sikhs.

† That he had built to Sarwar, i.e., he became a Sikh.

‡ Cf., Vol. I., p. 76.

§ i.e. he became a leper.



THE MIRACLES OF SAKHĪ SARWAR.

321 **CSL**

There came a voice, (saying): "O Brāhman,
Be no longer a sinner.

- 45 Go and bathe in the fountain,*
And the color of thy body shall be restored,
And thou shalt win the fruit of thy deed."

When the Brāhman became well
He again wept bitterly (saying):

- 50 "I was a great sinner,
And now thou (O Saint) hast had mercy.

And now as long as I live,
Will I praise the Saint.

I will do nought but serve him,

- 55 Going yearly to his Shrine."

O Nihālā,† well did he build the shrine,
Whither all the world goes.

The (Saint's) home he made into a place of pilgrimage
Whither the people of Lāhor‡ go.

* Cf., Vol. II., p. 214. The bard explains that to the North-west of Nigāhā are two or three small springs rising out of the water made by the Saint's horse!!

† The bard addressing himself; see Vol. I., p. 66.

‡ i.e., of the Panjāb.

No. LIV.

THE FOUNDING OF BASTÎ SHEKH DARVESH,
AS RELATED BY A BARD FROM JÂLANDHAR.

[This is a typical legend of local history and serves to confirm much that has been already said at pp. 158-159 and p. 175ff of this volume as to the history of the Saints of Jâlandhar. It is to be noted that the date of the foundation of Bastî Shekh Darvesh is here given as A.H. 1026 or A.D. 1617 and that this agrees with the usual historical date.]

[The poem also gives a list of the Jâlandhar Bastîs past and present, which is worthy of note.]

TEXT.

KAIFIYAT ÂBÂDÎ BASTÎ SHEKH DARVESH.

Awal hamd Khudâwand dâ, lâkh darûd Nabbî nûn;
Hâl âbâdî Bastî Shekhân pher sunâwân tainûn.

Shekh Darvesh, Pîr Pathânân, Kânîyûn hoe udâsî;
Pîr Walî te rukhsat le Jâlandhar hoe bâsî.

5 Hazîra Bijî Khân de pâs jo jangal sâ ghanerâ,
Ethe âke Shekh Sâhib ne apnâ kîtâ ñerâ.
Loû log, sharîr âdmî, un se larne lâge :
Shekh Sâhib ne apne ñerâ rawân karde âge.

10 Theh Lohârî, jis jâ utte hun haigi âbâdî,
Malikân pâson mol leke dil meñ kîtî shâdî.
Malikân log sharârat-peshâ aisâ kahir machâîâ,
Jitnâ makân ñin nûn bandâ, râî âke ñuhâîâ.
Shekh Sâhib kî naubat nâlîsh hâkim tak jab âî,
Siâsat shâhî pâkar Malikân akal ñhikâni âî.

15 Jahângîr dâ ahad sî, aur san sâ das sau chhabbî :
Târîkh âbâdî Bastî Shekh dî Tazkira vichhon labhî.

Jahângîr dâ baîâ shahzâdâ jo sâ Shâh Jahân,
Wazîr Âzam sâ us dâ, yâro, Miyân Sâdu'llah Khân.
Murîd sachâ sâ Hazrat dâ eh bandâ Musalmân :

- 20 Bādshāh kī khidmat vichh yān kītā us bayān :
 “Murshid kāmīl merā haigā Hazrat Shekh Darvesh ;
 Jālandhar de ilāke vich rahindā oh hamesh.”
 Bādshāh fakir-dost ne us vele farmāiā :
 “Shauk milan kā un kā mere dil vich bahut samāiā.”
- 25 Derā shāhī jin dinoñ Jālandhar āiā neṛe,
 Wazīr Āzam ne araz karī, jā Hazrat wakt sawere.
 Bādshāh ne hukm hazūrfī Shekh Sāhib nūn bhejā :
 Shekh Sāhib ne araz kiā ki, “ānā merā be-jā.
 Manne hukm Hazūr Anwar te sātūn nahīn inkār :
 30 Darbār Khudā da chhadnā buh haigā dushwār.”
 Nuktā mauzūn fakīr dā jo suniā Shāhanshāh,
 Jāgīr muāfi bakhshish kītī us dam khātirkhwāh.
 Mughalān shāhī ahad tak ba-hāl muāfi rahī :
 Sikhān shāhī ḍaur meñ muāfi jāti rahī !
- 35 Rauza masjid Shekh dī umdā hai tāwīr :
 Zāir log ākhde : “Hainge be-nazīr.”
 Pahile Hazrat āe the sane kabīle āp :
 Murīd barādar ā gae, karke bahut shitāb.
 Bastī Hazrat Shekh vich jad na rahī sarmāi,
 40 Bāhir nikal har ik ne, Bastī naī basāi.
 Bārāh Bastiān gird Jālandhar jāg vich haiñ mashhūr.
 Tīn dā kujh nishān nahīn, nau maujūd zarūr.
 Bābākhel te Dānishmandān, Bastī Ghazān pachhān :
 Bastī Naī te Shāh Kulī, Pīr Dād dī jān :
 45 Satvīn Bastī Bahrām Khān ne apne se basāi :
 Matthū Sāhib dī athvīn, navīn Shekh dī āhi.
 Sarbuland ne nazm banāi, Sāhib hukm sā kariā.
 Rabbā us nūn jīnudā rakhā hazaron wariā !
 Eh mere doā hai : ‘ Ai Miyān Shekh Darvesh,
 50 Sidkā jivīā us dā kām rahe hamesh !’

TRANSLATION.

STORY OF THE FOUNDATION OF BASTĪ SHEKH DARVESH.

First praise to the Lord and a thousand prayers to the
 Prophet (Muhammad),

And then I will tell you the story of the foundation of Bastî Shekh (Darvesh).

- Shekh Darvesh, the Pathân Saint, wearied of Kânîyûn,*
So he took leave of Pîr Walî † and settled at Jâlandhar.
- 5 There was a great jungle near the tomb of Bijlî Khân,
And going there the Saint pitched his camp.
The wicked Loḍîs began quarrelling with him, ‡
And the Saint started onward with his camp.
The ruins of Lohârî, § which are now populated,
- 10 He bought from the Maliks, || and was happy in his heart.
The quarrelsome Maliks raised such a disturbance,
That they threw down at night as much as he built up
in the day.
An opportunity of complaint to the ruler came to the
Saint,
And the Maliks owing to his punishment came to their
senses.
- 15 This was in the days of Jahângîr, in the year one thousand and twenty-six. ¶
The date of the foundation of Bastî Shekh (Darvesh) is
written in the Annals.**
Jahângîr's elder son was Shâh Jahân,

* i.e., Kânî Kurâm: see Vol. III., p. 179.

† For this saint see Vol. III., p. 175.

‡ By "the tomb of Bijlî Khân" is probably meant the ruined mosque at Kot Bûre Khân, a deserted suburb of Jâlandhar, formerly belonging to the Loḍîs in the District. The Loḍî Pathâns of the Jâlandhar District were formerly a family of much importance and undoubtedly did sell lands to the present proprietors of those parts.

§ Meaning the lands of the Lohârî Pathâns.

|| The Maliks are Muhammadans claiming Râjpût descent and belonging to Jâlandhar town. ¶ i.e. A.D. 1617.

** The book meant is the *Tazkirât-i-Raushanî*, translated in the *Journal* of the Asiatic Society of Bengal for 1878. This book, however, refers to the doings of another branch of the Ansârî Shekhs, to which family Shekh Darvesh belonged. See the genealogy at p. 159 ante.

THE FOUNDING OF BASTĪ SHEKH DARVESH.

And his Chief Minister, friends*, was Miyân Sa'adu'llah Khân.†

He was a true follower of the Saint, was this Musalmân servant (of God),

20 And he thus spake to the King :

"My perfect guide is the Saint Shekh Darvesh,
That ever dwelleth in the Jâlandhar District."

The King, the friend of *faqîrs*, said at once :

"I have a great desire to meet him in my heart."

25 On the day that the royal camp approached Jâlandhar,
The Chief Minister came early to the Saint to talk with him.‡

The King sent a command of invitation to the Saint,
And the Saint answered : "It would be wrong for me to come.

I have no intention of disobeying the commands of
Your Illustrious Highness,

30 But it is an evil thing to leave the Court of God."

When the Emperor heard the appropriate reply of the Saint,

He at once became his supporter and gave him a free grant (of land).

During the Mughal rule the grant remained free,
But under the Sikh rule it went in a raid !

35 There is a fine mosque and tomb built to the Saint,
And visitors say that it is unequalled.

First the Saint himself came (to Jâlandhar, only) with his family ;

* Addressed to the audience.

† Sa'adu'llah Khân is otherwise said to have been a follower of Shekh Bazîd, or Pîr Raushan, a relative in the previous generation of Shekh Darvesh and much better known : see genealogy at p. 159 *ante*. For Pîr Raushan's descendants he procured a fief near Agrâ, and one of them restored much later the shrine of Shekh Darvesh. That is all the historical connection there really appears to be between Shekh Darvesh and Shâh Jahân's great minister.

‡ This means that he paid him special honor according to eastern custom.

LEGENDS OF THE PANJÂB.

Then his relatives and supporters quickly followed.
When the Bastî of the Holy Saint could not hold
them,

- 40 They all went away and founded new Bastîs.
There are twelve (such) Bastîs round Jâlandhar famous
in the world.

Three have disappeared, but nine remain.
Bâbâkhel, and Dânishmandân, and Bastî Ghazân,
Bastî Naî and Shâh Qulî's, and Pir Dâd's;

- 45 The seventh Bastî Bahrâm Khân himself founded;
The eighth is Matthû Sâhib's, and the ninth is the
Saint's.

Sarbuland * made this poem, as the Saint directed him.

May God keep him alive for a thousand years !

This is his prayer ! " O Miyân Shekh Darvesh,

- 50 Mayest thou ever remain in prosperity !"

* The name of the bard.



No. LV.

SAYYID ÂSMÛN OF BÂRHÂ BÂVIN,
AS RELATED BY A BARD FROM THE KAPURTHALÂ
STATE.

[This legend evidently has reference to the doings of some member of the celebrated Bârhâ Sâdât, or Sayyids of Bârhâ, but which particular Sayyid is here meant I have been unable to find out. It is more than probable that the bard has mixed up several stories.]

[The story in this legend is shortly as follows: Sayyid Âsmûn, son of Sayyid Akbar Shâh, Governor of Sarhand (Sirhind), who appears with the *alias* of Mîrân or Mir Sayyid Bukhârî, was summoned to Court by his master, the Emperor Shâh Jahân (1628—1658 A.D.), on account of his having been absent therefrom for 12 years. A courtier named Qutb Shâh was sent to fetch him, and on the road managed to make him believe that the Emperor was about to imprison him for contumacy. This resulted in a disturbance being created at the Court at Dehli, and ending in the death of Sayyid Âsmûn. The hero is described by the bard as coming from Bârhâ Bâvin near Sarhand.]

[This tale in its general outline is one told properly of Khân-i-Âzim or 'Âzim Khân, otherwise Mirzâ 'Aziz Muhammad Kokâ, or Kokaltâsh, the foster-brother and friend of the Emperor Akbar. 'Âzim Khân was Governor of Gujarât, and after he had been 10 years absent from Court, Akbar sent for him in 1592, but on his way thither he was persuaded that the Emperor was unfriendly, so instead of proceeding onwards he went to Makka. After a while he returned and was received back into favour, and on the death of Akbar opposed the succession of Jahângîr in favour of the latter's son Khusrav. In 1623 Jahângîr had him imprisoned at Gwâlior, but he died eventually at peace at Ahmâdâbâd in his old Government of Gujarât in 1624.]

[Historically Sayyid Mîrân Bukhârî was a scion of the Bukhârîs, a quite distinct family to that of the Bârhâs, being the son of Sayyid Mubârik. His son Sayyid Hâmid was a firm supporter of 'Âzim Khân, and his grandson Sayyid Kamâl supported the Sayyids of Bârhâ, and in fact helped to save them from destruction, when they attacked Khusrav at Bhairôn-wâl near Jalandhar in 1605 on behalf of Jahângîr. This is the fight which is apparently alluded to by the bard, the chief hero of which was Shekh Farid Bukhârî Murtaza Khân. The Bârhâ Sayyids in command that day were Sayyid 'Alî Asghar Saif Khân and Sayyid Jalâl. Sayyid Jalâl was killed.]

LEGENDS OF THE PANJÂB.

[The mention of Qutb Shâh as the deceiver of Sayyid Âsmûn takes us to another story of the same time. Qutbu'ddîn Khân Chishtî Shekh Khûbû, the foster-brother of Jahângîr, was sent in 1607 by the Emperor to induce 'Alî Qulî Istaljû Sher Afkan Khân to come to Court from Bardwân, so that the Emperor might seize his wife, Nûr Jahân, whom he coveted. It was intended to murder Sher Afkan, but a mistake was made in the plan, and Sher Afkan made a thrust at Shekh Khûbû and cut open his stomach (see legend, line 16). Both Sher Afkan and Shekh Khûbû were killed and the Emperor obtained Nûr Jahân.]

[Reading between the lines of the confused tale presented in this Legend of Sayyid Âsmûn we seem to find allusions to all the above facts.]

The Insurrection (Juddh) of Sayyid Âsmûn of Bârhâ Bâvîn in Sarhand.

Sayyid Âsmûn's father, Sayyid Akbar Shâh, was appointed Governor of Sarhand (Sirhind) by Shâh Jahân, King of Dehlî, and when Sayyid Akbar Shâh died, Sayyid Âsmûn was appointed in his place, though only twelve years of age.

For twelve years he did not go to the King to pay his respects. At the Royal Court there was a Nawâb, Qutb Shâh by name, who told the King that Sayyid Âsmûn had not come to pay his respects from the date of his accession twelve years since: nor had he paid any tribute. The King thereupon ordered him by some means to arrest the Sayyid. Qutb Shâh accordingly went to Sarhand and after a while induced Sayyid Âsmûn to visit him, and told him that out of friendship for his father he warned him that certain persons were speaking ill of him to the King for not having visited the Royal Court from the day that his father had died.

On Qutb Shâh's advising him to accompany him to the Court, Sayyid Âsmûn asked him: "Suppose I go there and there is a disturbance, what then?" On this he swore an oath on the *Qurân* that no harm should come to him. But a pigeon's egg had been put into the *Qurân*, so that the oath was rendered valueless.*

Sayyid Âsmûn took 500 horse with him and set out for Dehlî with Qutb Shâh, and when he had reached Karnâl Qutb

* This is a noteworthy superstition.

SAYYID ÂSMŪN OF BÂRHÂ BÂVIN.

Shâh became faithless to his oath. He placed a pair of silver fetters on a china platter (*chîni kî rikâbî*) before the Sayyid and said to him: "You had better put these on when you appear before the King."

"No," said Sayyid Âsmûn, "I will not put on the fetters. You must let me go on, even as you induced me by your promises to come so far."

"You have been in fault," said Qutb Shâh, "and without the fetters you will never have audience."

Said Sayyid Âsmûn: "If you had said this at my house I would have shown you that there are other kings (than Shâh Jahân), but by the grace of God I have still 500 horse by me."

So he went on towards Dehlî and had a fight with the Royal forces; but they were many, and, despite his bravery, Sayyid Âsmûn became a martyr.

KABIT.

Râkhe taîn lāj jab sakal Sahadād kî, āp raushan hûe, Mirān
Sayyid Bukhārî.
Āp raushan hûe, kalas sab ko dîe; kare tārîf, Mirān, khalk
sārî.*

*Āe Paṭhān; Qurān āge dhare; khāī hai kasam, mil Chār
Yārî.*

*Dîn aur dunîd meñ sách Qurān hai: bandhkar kamar kînî
tayyārî:*

5 *Sāje jawān Darbār ke chalan ko dekhe hai-bāt mardon
thārî:*

*Jurā sanjûe, aur rāg, bahhtar jhūlen, morichā laṛen sipāhî sâre.
Koṭ dākhil hote: samajh man meñ; paṛî karam kî rekh nâ
ṭale tārî!*

*Sayyid Âsmûn kahe: "Suno, Nawābjî, aur mat karo ham
se ar bichārî.*

*Ham âle Rasûl, aulād hain Alî kî: aṭal nâ ṭalenge Sayyid
Bukhārî.*

* For *Sadât* (?)

LEGENDS OF THE PANJÂB.

- 10 *Tegh kî dhār par māl bhar dūngā, hovegī soū jo honhārā.*
Chhū Sayyid kiā Alī ne bar dūl ; kamar se kādh, lie kar
kaṭārī.
Diēn do chār jāb karak Nawāb pe, hūe hai hayatī, aur lagī
kārī.
Khalkat dekh kharī : Sayyid aisi karī ; bhāgo Nawāb le
jān piārī !
Jahān bahut thī bhār, tahān chhīr-chhīn meñ karī kyū : nā
le sakī ānch thārī.
- 15 *Pinjrā phūṭ aur chhoṭ sūrē parē hūi ; Darbār meñ mār*
bhārī.
Sanmukh liēn aur diēn mil, āran ke khul gae peṭ, jaise pitāre.
Shahīd hūe Mīrān Sayyid Āsmūn : balī kāb kī sifāt dhādī
saiwārī.

VERSES.

When thou didst preserve the honor of all the Sayyids,
 thou becamest thyself honored, O Mīrān Sayyid
 Bukhārī.

Thou wert honored and gavest gifts to all, and all the
 people praise thee, O Mīrān.

Came the Paṭhān, and placed the *Qurān* before him, and
 swore an oath (by it and) the Four Friends.*

The *Qurān* (makes an oath) true in both worlds (and so
 the Sayyid) fastening on his sword made ready (for
 the journey),

- 5 And the people gazed at the great warrior going to the
 Court,

With chained falcons and music and flags flying and all
 the soldiers with their guns.

They entered the fort : and understand in your minds
 that the lines of fate cannot be blotted out !

Said Sayyid Āsmūn : "Hear, my Lord, make no more
 plans with me.

* See Vol. II, p. 377.

- I am of the house of the Prophet (Muḥammad) and of the line of 'Alī: the powerful Sayyid Bukhārī draws never back.
- 10 I will fulfil my tribute on the edge of my sword, happen what may."
- 'Alī favoured the Sayyid, and drawing his dagger from his waist he took it in his hand.
- He gave the Nawâb four or five blows, which endangered his life.
- The people saw that the Sayyid so fought, that the Nawâb fled for dear life.
- The crowd quickly fled from where it had collected, for it could not stand the (Sayyid's) attack.
- 15 The fort was broken and the warriors fell wounded, and there was a great fight at the Court.
- They met and mixed and warriors' bellies were broken open like boxes.
- Mîrân Sayyid Âsmûn became a martyr, and the bard sings his prowess in verse.
-



No. LVI.

STISPĀL AND PARDUMAN,
AS TOLD BY A WELL-KNOWN BARD OF BHARAUT
IN THE MERĀTH DISTRICT.

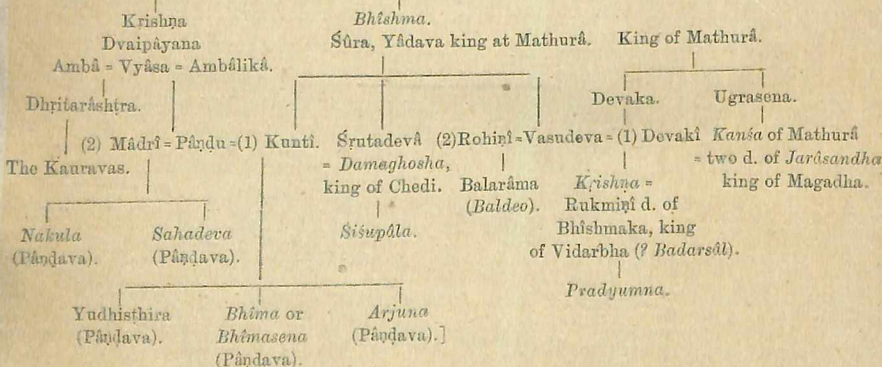
[This and the two following legends belong to the Kṛishṇa cycle. This one purports to relate a fight between Pradyumna, the son of Kṛishṇa by Rukmiṇī, and his kinsman Siśupāla, king of Chedi, resulting in the defeat of the latter. I do not know that this particular incident has the support of the classics in any way].

[Rukmiṇī, the daughter of Bhīshmaka, king of Vidarbha (Berār), was betrothed to Siśupāla, and was carried off by Kṛishṇa; hence the life-long enmity between Siśupāla and Kṛishṇa. Kṛishṇa was the son of Vasudeva, a Yādava, and Siśupāla was the son of Damaghosha by Śrutadevā, sister of Vasudeva.]

[Dwārakā on the coast of Kāthiāwār, and now in the territories of the Gaikwār of Barodā, was in Kṛishṇa's possession at the time of his escapade with Rukmiṇī, and is or should be the scene of all these legends.]

[The following genealogy will show the relationship between the principal actors in the two Kṛishṇa legends about to be given, and it will also help to explain the sides they took in the family quarrels. It will farther help to prove that the tendency of Indian legendary heroes to become related by blood as time goes on, explained in the preface to Vol. II. (p. ix-), is no new matter. The names in the genealogy which actually occur in the legend are marked in italics.

(1) Rishi Parāśara = Satyavatī = (2) Śāntanu = Gangā.



TEXT.

QISSA LARÂÎ RÂJÂ SISPÂL WA RÂJÂ PARDUMAN.

Sau jojan meñ Dwârkâ, kile banâe tîn.

Parduman Râjâ hûâ, khel kare parbîn.

Sone ke mandir bane, hîrâ lâe :

Muktâ aur ratan jare âge pâe.

5 Swarran ke kalas chahe niyâre niyâre,

Ambar ke bîch, jaise chamakte târe.

Saa jojan meñ Dwârkâ ; darwâza haiñ châre.

Sangal lâgeñ sâr ke : kâthan kile ke bâr.

Râjâ to jît lîe jinne sâre :

10 Sab kâ bal chhîn, hûâ kaid meñ dâre.

Bâkî Sispâl rahâ iko Râjâ,

Jis ke Darbâr bâje mârû bâjâ.

Parduman ne pâti likhî : bâkî likhâ hawâl.

Khatt Râjâ Parduman kâ.

“Jor zulam karnâ nahîn ; rît bhânt se châl !

15 Rît rît bhânt karo jitnî sârî.

Terî kyûñ âj gaî akal mârî ?

Bâkî hushiyâr adab karke rahnâ.

Râjâ Sispâl, mân merâ kahnâ.”

Kâsid le pâti chalâ, Chanderî meñ jâe :

20 Parduman Mahârâj kî kathâ kahe samjhâe.

Kathâ kathâ samjhâi, bât jitnî sârî :

Qâsid.

“Râjâ ne bayân likhî niyârî niyârî.

Chalnâ hai sâth âp, Râjâ, mere.

Âge kis taur rahe marzî terî ?”

25 Pâti dekhî Râo ne, bandan giâ gabharâe.

Jawâb Râjâ Sispâl kâ.

“Jo karnâ Mahârâj kâ dîngâ use dikhâe.

Tû to balwân hûâ kab kâ, bhayyâ ?

Acharaj kî bât ! Suniye, merî dayyâ !

Zât kâ Ahîr aur nâche gâve :

30 Râjâ kî rît bhânt kaise pâve ?”

Rājā Sispāl.

- “Kahnâ us ko jâke mere man kî bāt.
 Mârûngâ maidân meñ; din se karûn rât.
 Din se main rât karûn; aisî mâyâ.
 Mujhe bhî shikâr ik ban meñ pâyâ;
 35 Kî tû, Mahârāj, ap chahke âo.
 Rahnâ hoshiyâr; nahîn jāne pāo.”

Bidâ lie, kâsid chalâ; khatt likh dîâ nidân.

Khatt Rājā Sispāl kî.

- “Tû bhûlâ kis rît meñ? dekhe nahîn maidân.
 Sone ke mandir dekh bal ko tole.
 40 Tiktâ hî bachan aur mukh se bole.”
 Kâsid ko kahâ :

Rājā Sispāl.

“Jâke gero arzî:
 Sunke sawâl merî kâyâ larzî.”

Dwârâpûr meñ â takâ; kâsid kahe banâe :

Qâsid.

- “Rājâ, châhiye jang ko, hatke kabhî na jāe.
 45 Bahut hai samân; nahîn bas meñ âve.
 Pânî ke bîch âg baithâ lâve.
 Sankâ nahîn ik kare, Rājâ gyânî.
 Kah rahe anek, nahîn us ne mânî.”

- Parduman Rājâ uthê; sâj lie gaj bāj.
 50 Hukm dîâ sab phauj ko milke karnâ kâj.

Rājâ Parduman.

“Mil-milke kâj karo; sat ko jāno.
 Sab kâ ik rang rahe; merî mânô.
 Milne ko aur koî tum se âo,
 Mâro bar wakt: nâm aisâ pāo.”

- 55 Châr bhânt kî phauj ko karâ balbîr.

Rājā Parduman.

- “ Merî mansâ kîjo, jûṭak bāndho dhîr.
Bāndho sab dhîr aur sir pe bānâ.
Rahnâ hoshiyâr ; nahîn haṭke jânâ.
Dakhan ke des karo jaldî tayyârî :
60 Larne kî rît karo jitnî sârî.” •

- Tab Rājâ ran pe charhâ, nikat bahe nishân.
Sakal des kâmpê khaîâ, aise mârû bân.
Assi hazâr phauj kînî jârî :
Jitne balwân charhe iko bârî.
65 Rājâ to Sabar milâ, sarnâ lînâ.
Pahile sab bhîṭ balî âge dînâ ;
Tabhî sâth Rājâ charhâ kampû* ek lînâ.
Chanderî meî jâ ṭake bāje bajeî anek.
Phaujân to ân paṛe ḍerâ kînâ ;
70 Jab to Mahârāj hukm aisâ dînâ :

Rājā Parduman.

- “ Dushman kâ des ; nahîn koî bas kâ :
Mil-milke kâmp karo, jitnâ bas kâ.”

Khavar hûî Sispāl ko ‘ Rājâ charhe anek ! ’

Rājā Sispāl.

- “ Mârûngâ, chhorûn nahîn : kahe lakh kî ek.”
75 Pingal aur Rang pās us ke âe :
Dekhî sab phauj fikar man meî khâe.
Rājâ se kahan lage jitnî sarî :

Pingal aur Rang.

- “ Ab to, Mahârāj, karo ran pe tayyârî.”

Rājā Sispāl.

- “ Kaho tû ; main uthke milûn ? Kaho tû ; karnâ jang ?
80 Jo tum karo sahâî, tû sunîyo, Pingal wa Rang.
Pingal aur Rang, mere dil ke piyâre,

* For the English word *camp*.

LEGENDS OF THE PANJÂB.

Dushman ne jor kare jitne sâre ;
 Kîjo samân aur dârû golâ.
 Râjâ Sispâl hukm mukh se bolâ.”

85 Pingal aur Rang kahne lage :

Pingal aur Rang.

“ Jang karo, Mahârâj,

Yeh Râjoñ kâ dhârm : ab kuchh kar na lâj.
 Lâj kî jo bât karo, Râjâ mere,
 Kile ko chhor, karo bâhir ðere.
 Bandobast khûb karo jitnâ sârâ.

90 Bhâî aur band dekho apnâ piyârâ.
 Mâl khizânâ bahut se bâhir ðie nikâl.
 Jîne kâ shak hai nahîn ; âj mâro, châ kâl.”

Phaujân to nikal bâhir pûr se âî,
 Bâdal kî ghor ghatâ jaise chhâî.

95 Garje chhaun aur baje mârû tûrâ :
 Sanmukh se choṭ karo sâdat sûrâ.
 Parduman Mahârâj se kahan lage Sispâl.

Râjâ Sispâl.

“ Tû to pût Ahîr kâ, Râjoñ kî châlî châl !
 Râjoñ kî châl-châlî aisâ karnâ ?

100 Nâ hakk, Mahârâj, tujhe âyâ marnâ.
 Bânjenge bân, paṛe bhârat bhârî.
 Terî to âj kahân akal mârî ? ”

Râjâ Parduman.

“ Haṭke jânâ nahîn : ab kuchh karnâ lâj.
 Kâl achânak mâre, jûñ tîtar ko bāj.

105 Tîtar pe bāj paṛe bal ko dhâre :
 Dushman kî choṭ kharâ sanmukh mâre.
 Mere ab hâth dekh iko bârî.
 Rahnâ hoshiyâr : kahî tujhe sârî.”

Râjâ Sispâl.

“ Din bîtâ, rajnî hûî ; hone de parbhât :

110 Mahân jang tum se karûñ ; dekh hamâre hâth.



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KANDY, CEYLON.**Annual Subscription in Advance, exclusive of Postage, Rs. 6, or 12s.**

* * * All communications to be addressed to the Editor,
Trincomalee Street, Kandy, Ceylon.



CSL

157
1971/22

THE LEGENDS OF THE PANJÂB.

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NO. XXXII. AUGUST 1886.

VOL. III.

BOMBAY :

EDUCATION SOCIETY'S PRESS.

LONDON :

TRUBNER & CO.

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BOMBAY CIVIL SERVICE,

AND

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BENGAL STAFF CORPS.

The Annual Subscription, payable in advance and inclusive of postage, Rs. 20 in India, 30s. in England. Subscriptions paid in India should be sent to the Manager, Education Society's Press, Byculla, Bombay; Subscriptions paid in England should be sent to the Proprietors' Account, Chartered Mercantile Bank, 65 Old Broad Street, London, E.C., intimation being sent at the same time by Post Card to the Manager, Education Society's Press, Bombay.



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SISPĀL AND PARDUMAN.

Mere to hāth dekh iko bārī :
Karnā nahīn der; sājo phaujān sārī.
Dekho maidān; dharo dhīraj man mein.
Bākī nahīn ik rahī mere tan mein."

- 115 Battīs hazār phaujān sajī; chāh gae Pingal Rang.
Do dal kharī barābarī; hone lāgā jang.
Hone lāgā jang; Rang chāhke āyā.
Pingal ne katal karī sab kī kāyā.
Kat-katke sīs kare, sanmukh dhāven;
120 Sanmukh se choṭ karen, sobhā pavēn.
Uṭhā Giddh jab kopke, gadā sambhāle hāth.
Mahā ghor ran mein hūā; din se sūjhī rāt.
Din se to rāt hūī, jodhā māre;
Kāt-kāt sīs mahī ūpar dāre.
125 Pingal aur Rang bāndh lā bānā.
Bāje hathiyār, nahīn haṭke jānā.
Kitne ek māre? Wā bas kare aur sūnt rahe talwār.
Nālī chal gaī rūdhar kī, sanmukh kare parhār.
Sanmukh se choṭ karen, ūpar dhāven.
130 Bānjeñ hathiyār barī sobhā pavēn.
Pingal aur Rang Giddh ne donān māre.
'Hā hā' to kār parā ran mein, piyāre.
Baḍī debal Rājā karī, māre Pingal Rang.

Rājā Sispāl.

- "Ab to merī bāt mein ān parā hai bhang.
135 Ān parā bhang; sīs de de māre.
Dushman ke hāth kaun ūpar dāre?"

- Jab to Sispāl chāh mâyādhārī.
Bajat haiñ bān, parā bhārat bhārī.
Parduman Mahārāj ne bāndh līe hathiyār;
140 Jab Rājā Sispāl ke sanmukh karā parhār.
Mārā ik bān, jaisā bādāl garje.
Chau taraf shor hūā, duniyā larze;
Jab to Sispāl hosh bhūlā sārī.

LEGENDS OF THE PANJÂB.

Rājā Sispāl.

“Achraj kī bāt ! Gae sanīān mārē !”

145 Mahā ghor bhārat hūā ; kahan lagā Sispāl :

Rājā Sispāl.

“Parduman Mahārāj ke sanmukh darsā kāl !”

Jab to Sispāl bān aisā lāyā,
 Tor diā dhans. Lagī Har kī mārā !
 Tūte hī dharan parā, murcha khāt.
 150 Jab to yeh kāl gharī sir par āi !
 Agin bān aisā diā, jwālā badhī apār !
 Bhujā sīs katke gireñ barseñ bāram bār.
 Sanmukh se choṭ karen, ūpar dhāven :
 Mārē bar wakt nahīn jāne pāven.
 155 Jab to Sispāl chapā iko bārī.

Rājā Sispāl.

“Achraj kī bāt ! Gae sanīān sārē !”

Parduman Mahārāj ne sūnt līe talwār ;
 Us Rājā Sispāl ke sir par rahā ubhār.
 Mārī talwār, lagī us ke tan men.
 160 Bhūl giā hosh ; parā mundhā ran men ;
 Bhūl giā rīt bhānt jītū sārī.
 Ho giā behosh, mār us kī mārī.
 Das hazār phaujān parē pūr men ik bār.
 Mahā ghor biyāpak hūā ; sūnt rahe talwār.
 165 Darwāzā tor diā pūr men dhāe :
 Lākhon ke māl lūte mārē khāe.
 Garjē ik bār, khare aggyā-kārī.
 Kāt kāt sīs zamīn ūpar dārī.
 Kuchh mārē, kuchh bas kare, dīnā hukm ‘bidār.’
 170 Mahā ghor bhārat parā, pāve nahīn shumār.
 Bhūl gāi rīt bhānt jodhā sārī.
 Rājā kī mār gāi aisī mārī !

Chhûti sab dhâm ! Same aisi âi !

Râjâ liâ jît ; fateh âge pâi.

- 175 Ratan padârath bhar lie, swarran ke lie thâl :
Hâthî, ghorâ, khachrâ aur lakhîne mâl :
Bharke sab mâl pûre bâhir âyâ.
Dekhâ sangrâm, lagî kampni kâyâ ;
Râjâ ke pâs gîa mintî kînî :

Râjâ Dhamgos.

- 180 " Main to, Mahârâj, saran teri lînî.
Tum to âp mahâbalî, yeh larkâ nidân.
Kah rahâ main, mânâ nahîn ; ab do us ko jân.
Jâne do âj, saran tere âyâ.
Is ne, Mahârâj, so hî pâyâ,
185 Jitnâ yeh râj pâi, sagrâ lije.
Bakhsho taksîr un se, jâne dije.
Hâthî, ghorâ, rath, gahne, bhûkan basan apâr."

Dâs diê, dâsi diê, minti karî nihâr.

Âdar sat kâr aisi bhârî,

- 190 Ho gîa nidân, khapî phaujân niyârî !
Kahtâ Dhamgos ik mukh se bânî :

Râjâ Dhamgos.

" Ab to yeh bêt gai mulkon jânî ! "

Râj pâi us ko diâ, karnâ karî nisang.

Sabhî jît Râjâ lie, rahâ na iko ang.

- 195 Râj pâi sab diâ, sobhâ dînî !
Râjâ Dhamgos sâth aisi kînî.
Jît liâ jang ; chale mâyâdhârî :
Dwârkâ ke bîch gae iko bârî.

Gangâ Jamnâ mudh meñ Bharatkhand hai nâm !

- 200 Kishn Lal Shib Kanwar sang atî pavitr nijdhâm !

LEGENDS OF THE PANJÂB.

TRANSLATION.

STORY OF THE FIGHT BETWEEN RÂJÂ SISPÂL AND RÂJÂ PARDUMAN.

Dwârkâ occupies a hundred leagues* and has three forts in it.

Its Râjâ was Parduman, who was very glorious.
He built palaces of gold, studded with diamonds,
And set with pearls and gems.

5 He mounted golden pinnacles on each,
Shining like stars in the sky.

Dwârkâ occupies a hundred leagues, and has four gates,
Fastened with chains of iron; and strong are the fort gates.
He had defeated all the Râjâs (of the neighbourhood),

10 And taken away their power, and put them in prison!
But one, Râjâ Sispâl, remained,
Who beat the drums of victory in his Court.

Parduman sent him a letter, and after writing the salutations (he said):

Râjâ Parduman's Letter.

"Thou shouldst not exercise tyranny and force, but walk according to the (royal) customs.

15 Perform all the (royal) customs.
Why hast thou lost thy senses to-day?
For the rest be careful and respectful (to me).
Râjâ Sispâl, mind my words."

A messenger took the letter and arrived at Chanderî,†

20 And explained the message of Mahârâjâ Parduman.
He explained all that there was to explain.

The Messenger.

"The Râjâ has written each point of his meaning.
Come with me thyself, Râjâ.
For the rest, what is thy pleasure?"

25 The King read the letter and his body became agitated.

* *Jojan* for *yojana*: a space of 8 miles.

† This ancient site is now in the territories of Mahârâjâ Sindhiâ.

Rājā Sispāl's Answer.

- "I will show him what the King can do.
Since when hast thou become powerful, friend?
This is a wonderful thing. Hear it, my nurse!*
- 30 Ahîr by caste,† a dancer and a singer;
How shall he know the ways of Kings?"

Rājā Sispāl.‡

- "Go and tell him the desire of my heart.
I will slay him in the field, and turn day into night.§
I will turn day into night; such is my power.
I, too, have found a quarry in the forest:
- 35 Do thou, my Lord, come with me.
Be careful; I will not let thee go."

Taking leave, the messenger went, and the fool wrote a letter.

Rājā Sispāl's letter.

- "Why hast thou forgotten thyself? Thou hast never
seen a (battle) field.
Seeing thy golden palace thou wouldst try thy strength,
- 40 And hast spoken evil words with thy lips."

And he said to the messenger:

Rājā Sispāl.

"Go and throw him my letter.
Hearing his request, my body trembles (with rage)."

Stopping at Dwârâpâr|| the messenger told his tale:

* Idiom: something very unexpected.

† A sneer at Krishna, for having been brought up as a cowherd, i.e., of the Ahîr caste, by his foster-mother Yasodhâ.

‡ To the messenger.

§ Idiom: create a very great disturbance.

|| i.e. Dwârkâ.

LEGENDS OF THE PANJÂB.

The Messenger.

- "Râjâ, it must be war; he will never draw back.
 45 He has made much preparation, and comes not under
 authority.
 He sits in water and sets it on fire.*
 Have no doubt, my wise Râjâ.
 I tried to explain the right, but he would not hearken."
 Up gat Râjâ Parduman with his elephants and his hawks.
 50 And he gave an order to all his army to collect.

Râjâ Parduman.†

- "Work all together, and be mindful of your honor.
 Be all of one colour:‡ hearken to my words.
 If any one (of the enemy) approach you,
 Slay him at once and so obtain a great name."
 55 The hero collected an army of four arms.

Râjâ Parduman.§

- "Do my desire and fasten on courage as a yoke.
 Fasten on courage and the (war) turbans on your heads;
 Be careful and turn not back.
 Make ready quickly for the Southern land,
 60 And make all preparations for war."

- Then the Râjâ took the field and his banners ever float-
 ed (in the air).
 All the country stood trembling at his murderous arrows.
 He went forward with eighty thousand men,
 And all the heroes advanced together.
 65 Râjâ Sabar|| met him on the way and did homage.

* Idiom: professes to be most powerful.

† Proclamation to the army.

‡ i.e., work together.

§ Proclamation to the army.

|| Râjâ of Kachh according to the bard.



First he placed all the gifts before the hero,
And then he joined him with a camp.
They went to Chanderî and beat well the drums (of
defiance).

The army arrived and made a halt,
70 And thus the Mahârâjâ gave an order to all :

Râjâ Parduman.

“It is the enemy’s land ; you have no power here :
So work together with all your might.”

Sispâl got news that the Râjâ had advanced !

Râjâ Sispâl.

“I will beat him, and I will not let him escape: one word
will do for thousands.”

75 Pingal and Rang came to him,*
And seeing all the army became anxious in their hearts.
They spake to the Râjâ all that was in their hearts :

Pingal and Rang.

“Be ready now, my Lord, to take the field.”

Râjâ Sispâl.

“Say you: shall I up and meet him? Say you: shall I
fight?

80 If you would help me then listen, Pingal and Rang.
Pingal and Rang, beloved of my heart,
The enemy hath brought all his force ;
So make ready preparations and powder and shot.
Râjâ Sispâl hath given the order with his lips.”

85 Said Pingal and Rang :

* Ministers of Sispâl.

LEGENDS OF THE PANJÂB.

Pingal and Rang.

“Fight him, my Lord.

This is the way of Kings ; bring no shame upon thyself
now.

If thou wouldst bring shame upon thyself, our King,
Then leave the fort and take up thy abode outside.

Make well all the arrangements.

90 Behold, thy brethren are thy beloved (friends).

Bring out much store and money.

Life is uncertain : we die to-day or to-morrow.”

The army came out of the city,

As the thunderous clouds cover the sky.

95 They roared on all sides and the battle drums were
beaten,

And heroes and warriors were wounded in front.

Said Sispâl to Parduman the Mahârâjâ.

Râjâ Sispâl.

“Thou art an Ahîr* and wouldst tread the ways of Kings!

Should the ways of Kings be trodden thus?

100 Thou hast come to thy death for nothing, my Lord.

Arrows will fly and there will be a hard fight.

Why are thy senses gone to-day ?”

Râjâ Parduman.

“I will not go back, and I must do honourable deeds.

Death strikes suddenly as doth the hawk the partridge.

105 The hawk falls on the partridge with great force,

And an enemy should strike in front.

Thou shalt see my power to-day once for all.

Be careful : I have told thee all.”

Râjâ Sispâl.

“The day is spent and night hath come: wait till dawn,

110 And I will fight thee hard, and thou shalt see my power.

* See above, line 29.



Thou shalt see my power once for all.
Make no delay and prepare all thy army.
Behold the field and have courage in thy heart.
I have no other desire in my heart."

- 115 With an army of thirty-two thousand Pingal and Rang
advanced.

The two armies confronted and began to fight.
The fight began and Rang advanced.
Pingal slew everybody (that came in his way).
Cutting off heads he rushed forward,

- 120 And giving wounds in front he obtained glory.
Then up gat Giddh* in wrath with a bludgeon in his
hand.

There was a great disturbance in the field, and day was
turned into night.†

Day was turned into night, as the warrior slew,
And cutting off heads threw them on the ground.

- 125 Pingal and Rang drew their arrows.
Arms clashed and there was no giving way.
How many they slew! They used their might and they
drew their swords.

Streams of blood ran, and faces were not turned.
Giving wounds in front they rushed forward.

- 130 Clashing their swords they obtained great glory.
Giddh slew both Pingal and Rang.

There were cries of grief in the field, my friends.
Râjâ (Sispâl) was greatly grieved at the death of
Pingal and Rang.

Râjâ Sispâl.

"Ruin hath now fallen on my fortunes.

- 135 Ruin hath fallen on me and I dash my head (in grief).
Who will now lay hands on the enemy?"

* Minister of Kishn. In the classics Gada is the younger brother of Krishna.

† A common idiom in 'battle pieces,' meaning:—it was a terrible time.

LEGENDS OF THE PANJÂB.

- Then the powerful Sispâl advanced.
 Arrows hurtled and there was a great fight.
 Pardumân, the Mahârâjâ, fastened on his arms,
 140 And confronting Râjâ Sispâl struck him.
 He struck him with an arrow like a thundering cloud.
 On all sides there was a roar and the earth trembled,
 And Sispâl lost his senses.

Râjâ Sispâl.

“It is wonderful ! my heroes are slain !”

- 145 There was a great roaring fight and spake Sispâl :

Râjâ Sispâl.

“It is death to be in front of Parduman, the Mahârâjâ !”

- Then Sispâl drew an arrow,
 So that he broke his bow. It was the work of Hari
 (God) !
 It fell upon the ground in pieces.
 150 Then the hour of death* came upon him.
 (Then Parduman) shot an arrow, a fiery arrow whose
 flames burst forth greatly !
 Heads and arms were cut off and fell one after the
 other like rain.
 Giving wounds in front he advanced.
 He slew them at once and did not let them escape.
 155 Then Sispâl suddenly advanced.

Râjâ Sispâl.

“It is wonderful ! all my heroes are gone !”

Parduman, the Mahârâjâ, drew his sword,
 And sprang at the head of Râjâ Sispâl.
 The blow of his sword struck his body.

* This is here a bardic exaggeration : Sispâl was not killed on this occasion.

- 160 He lost his senses and fell on his face in the field,
And forgot all that he ought to have done.
Losing his senses he lost his honor.
Ten thousand men suddenly entered the city.
There was a great disturbance and swords remained
drawn.
- 165 They broke open the gates and entered the city,
And robbed and destroyed *lākhs* (worth) of goods.
Roaring together they waited for orders.
Heads were cut off and thrown on the ground.
Some they slew, some they overcame; and orders
were given to drive out (the enemy).
- 170 A roaring fight took place beyond computation.
All the warriors forgot their customs.
So greatly was Rājā (Sispāl's) glory destroyed !
They left their homes! Such a time had come upon them !
Rājā (Parduman) won and gained a victory.
- 175 (Rājā Dhamgos*) took jewels and presents in a golden
platter :
Elephants, horses, mules and valuable goods :
And taking all the goods he went out of the city.
Seeing the fight his body trembled,
And he went to Rājā (Parduman) and besought him.

Rājā Dhamgos.

- 180 "I am come to pay thee homage, my Lord.
Thou art a great warrior, he is a foolish boy.
I warned him and he would not listen : let him live now.
Let him go to-day, I am come to do thee homage.
He hath had his deserts, my Lord.
- 185 Take all this realm and this empire.
Forgive him his fault and let him go.
(Here are) elephants, horses, chariots, jewels and clothes
beyond telling."

* For Damaghosha, the father of Sisupāla.

LEGENDS OF THE PANJÂB.

- Slaves he gave him, maids he gave him, and besought
him much.
So great honor and respect,
190 And all his forces (Sispâl) lost by being a fool !
Spake Dhamgos a speech with his lips :

Râjâ Dhamgos.

“This matter hath now gone through (all) the lands !”

- (Râjâ Parduman) gave him back land and rule, and did
an unselfish act.
He conquered all the Râjâs, leaving not one remaining.
195 He gave him all his land, and rule, and gave him honor !
Thus did he treat Râjâ Dhamgos.
He won the fight and went on in glory,
Returning at once to Dwârkâ.

The land of Bharatkhand* is between the Ganges and the
Jamnâ.

- 200 Kishn Lâl and Shibkaiwart† dwell together in their
glorious home.

* Bharatavarsha in the classics meant India generally, as being the kingdom of Bharata, the common ancestor of the heroes of the Mahâbhârata. It was divided into nine divisions or *khandas*. The bard here probably makes a confused allusion to this and means merely to say that the ‘Holy Land’ of India lies between the Ganges and the Jamnâ. This, however, is not the fact.

† See *ante*, Vol. III. p. 157.

No. LVII.

SISPÂL AND KISHN,

AS TOLD BY A WELL-KNOWN BARD OF BHARAUT
IN THE MERATH DISTRICT.

[This legend, closely related to the last, purports to relate a story well known in the classics as *Sisupâla-badha*, the Slaying of Sisupâla, which is the title of a separate poem by Mâgha, called also the *Mâghakavya*, and of a portion of the *Sabhaparva* of the *Mahâbhârata*. The present version, however, takes a line of its own.]

[Chedi, the home of Sisupâla in the classics, is the modern land of the Chandel Râjputs or Bâghelkhand. Chanderî, as the bard calls it, is a town in Sindhiâ's territories.]

[Bhishma in this poem turns up as the minister of Sisupâla and the enemy of Krishna. In the *Mahâbhârata* Bhishma brought up his relatives, the Kauravas or the sons of Dhritarâshtra and the Pândavas or the sons of Pându, and when these fell out and fought, he took the side of the Kauravas. Krishna took that of the Pândavas, and hence probably the appearance of Bhishma in this legend and the portion assigned to him. See genealogy at p. 332, ante.]

[All the Pândavas are frequently mentioned in the legend, and the scene of it is laid at Mathurâ. In the *Mahâbhârata* the scene is the great royal sacrifice (*râjasûya*) held by Yudhishthira at Indraprastha (Dehli). Sahadeva offers the first *arghya* or oblation to Krishna, which action Sisupâla strongly resents. This brings on a disturbance, in the course of which Sisupâla becomes abusive to Krishna about their old quarrel over Rukmîni. Krishna thereupon much enraged strikes off Sisupâla's head in the assembly with his *chakra* or quoit, a weapon well calculated for such a purpose. It will be seen that the classical story is a far better one than the bard's.]

TEXT.

QISSA RÂJÂ SISPÂL DAR BAYÂN JARÂÎ RÂJÂ KISHN.

Shahr Chanderî bîch meñ Râjâ bhae Sispâl:

Sab deson ke garhpatî us se charhâven mâl.

Mâne sab âdab Râjâ jîte :

Hâzir har wakt hukm us se lîte.

5 Mulkon meñ nâm hûa us kâ jârî :

Mâneñ sab adab : raheñ agyâ-kârî.

LEGENDS OF THE PANJÂB.

Wazîr Bhîkham.

- “Ik Mathurâ meñ Kans hai, mahâ-balî balwân.
 Us se ûpar Kishn hai : tum se karûn bayân.
 Râjâ, sab nazar tere âge deven :
 10 Mânên sab adab aur âge raheñ.
 Jâdoñ ke bans hûâ Kishn Ghanayyâ :*
 Ik hai Baldeo pâs us kâ bhayyâ.”

Râjâ Sispâl.

- “Us ne chhorâ âwanâ, bal bhar gîâ gharûr.
 Bhikham, us ko jâeke lâo mere hazûr.
 15 Us ko samjhâeke pâs mere lânâ :
 Karnâ nahîn der aur jaldî ânâ.
 Bharte nahîn rît bhânt jitnî sârî.
 Rahtâ behosh ; badî kartâ niyârî.”

- Hukm mân Bhîkham chalâ, Mathurâjît meñ jâe :
 20 Jab to us ko jâeke, kathâ kahî samjhâe :

Wazîr Bhîkham.

- “Râjâ Sispâl ne tujhe beg bulâyâ :
 Tere lene kî kâj main Mathurâ meñ âyâ.
 Bhayyâ Baldeo sâth apne lenâ.
 Sab suno hawâl aur utar denâ.”

Râjâ Kishn.

- 25 “Main us ko jânûn nahîn. Kaun des kâ râj ?
 Ham se lâgâ bolnâ use na âî lâj ?
 Âî nahîn lâj ? Karam kâran niyârâ !
 Kar le woh sab jatan : kaun kahanhârâ ?
 Ham to mahsûl use nahîn dête.
 30 Aise Sispâl phireñ jag meñ kete ?”

Itnî sun Bhîkham chalâ : karî Râjâ se ardâs :

* For Kanhayya.

† The anthropomorphism here is interesting.

Wazîr Bhikkham.

- “ Bal bhar giâ gharûr se : woh nahîn âve pās.
De nahîn mahsûl, na woh kuns mâne.
Kartâ hai mân ; nahîn tujh ko jâne.
35 Karnâ, Mahârâj, jaise dil pe tere.
Jang kâ sâman karo : bândho dere.”

Itnî sun Sispâl ne man men karî bichâr :
Aisâ magrâ ho giâ, dîa lâj dar dar.

Râjâ Sispâl.

- “ Bhikkham, tum hukm suno : aisâ karnâ ;
40 Phauj kâ samân चाहिये ham ko bharnâ.
Kîjo sâman aur khânâ dâna :
Le lo hathiyâr aur bândho bânâ.”

- Sunâ hukm Mahârâj kâ bhartî bhari âpâr :
Hâthî, ghorâ, rath ghane ; pâve nahîn shumâr.
45 Hât aur bâzâr bhare jitne sâre :
Chhattîs hazâr jawân bhare niyâre niyâre.
Lînî sab bast, aur apne piyâre,
Chandâ ke gird jaise hoven târe.
Bâkî to kuchh na rahî : sabhî bhari samân.
50 Ik lâkh sanîyân chaho, tan ke pûro jawân.

Râjâ Sispâl.

- “ Barchhî, bandûk, tîr, sabhî lîjo.
Mat karo abîr ; kahan merî kîjo.
Ghankâ to sâth karo jaldî tayyârî.
Le lo sab phauj, haigî jitnî sârî.”
55 Itnî sîn Bhikkham uthâ, bândh lie hathiyâr.
Ik lâkh phaujân charhî ; dîa saban dar dar.
Hâthî aswâr hûa Râjâ aisâ,
Abar ke bîch garje bâdal jaisâ.
Kampû* aur biki† saje phaujân dhâ :

* For the English word *camp*.

† For the English word *picket*.

LEGENDS OF THE PANJÂB.

- 60 Mathurâ ke nikat chalke jaldî âî.
 Jagah jagah tambû tane aur pharken khare nishân.
 Jagah jagah jodhâ khare, bândhe dhans aur bân.
 Garje sab sūr, bîr bal ko toleñ:
 Tursh ho, bâr bâr mukh se bolen:

Pharj Râjâ Sispâl kî.

- 65 “Ab to, Mahârâjâ, hukm ham ko dije:
 Dushman ke sâth jang hanske kije.”

Kâsid ko bulwâ lîâ aur karne lagâ bichâr.

Râjâ Sispâl kâ khatt.

- “Kîkar jang samâlke ab nahîn kije wâr ?
 Yâ nahîn, mahsûl âj ham ko denâ ?
 70 Yâ yeh juddh parê tujh ko lenâ ?
 Bâjegî talwâr; paregâ bhârat bhâri.
 Taine be-adab hayyâ kaise dârî?”

Pâtî le kâsid chalâ, Mathurâjî meñ jâe:
 Jo kahnâ Sispâl kâ jâke dîâ sunâe.

- 75 Arjun balwân, Bhîm jodhe bhârî,
 Nakul, aur Sahdeo, aur agyâ-kârî,
 Dehlî meñ chhatr phire jin kâ kârî,
 Bathe balwân aur Bed-âchârî.

Arjun.

- “Jâ, Kâsid, apne gharon, aise mârûn mekh,
 80 Râjâ ko chhorûn nahîn : kahî lâkh kî ek.
 Lâkhon kî ek kahî main ne tujhe.
 ‘Dete nahîn kharâj,’ jâke kahnâ us se.
 Karnâ bai jang, nahîn hatke jânâ:
 Ûpar dushman ke parâ mujh ko ânâ.”

- 85 Bachan sun kâsid chalâ; Râjâ se karî jawâhir:

Qâsid.

“Larne ko mustâid hai, sanîyân khare tayyâr
 Ab to mat der kare, Chhatrdhârî;

- Phaujoñ ko hukm karo, hove tayyârî.
 Charhke Mathurâ ko katal karnâ châhîye.
 90 Main to hûñ âdhîn; araz mere leiye."

Sunte hî Sispâl ke lagi badan meñ âg :
 Honî to hoke rahe : âge sab ke bhâg :
 Râjâ ne hukm dîâ:

Râjâ Sispâl.

" Sajke âo :

- Dushman ke ik bâr âpar dhâo.
 95 Karke kamar band chalo milke sâre:
 Pahilî karo wâr, sabhî mere piyâre !"
- Sanîyân châle kopke aur Jamnâjî ke tîr.
 Jûn pargâs sûrij kare sab sâñwat balbîr.
 Bândho hathiyâr, kharî phaujân jangî :
 100 Lâkhon talwâr lie âpar nangî.
 Lag rahî umed ;—koî dushman âve,
 Mâre ik bâr, jabhî sobhâ pâve.
 Assî hazâr jodhâ charhe Arjûn linî sâth.
 Kishn charhe, bhayyâ charhâ aur din se kîñî rât.
 105 Chalke Jamnâ ke nikat Arjûn âyâ :
 Tab to ik bân us ne aisâ lâyâ ;
 Agnî se khel gaî phûffîñ kâyâ.
 Dusrâ phir wâr karâ Arjun dhâyâ.
 Dantbakar Jarâsandh ne gajjâ sambhâlî hâth :
 110 Kop chale Baldeoji lerne un ke sâth.
 Mârâ Baldeo bân un ke tan meñ :
 Dantbakar donon gire âge ran meñ.
 Das hazâr aur us ne jodhâ mâre :
 Kat kat sîs un ke nîche dâre.
 115 Jarâsandh dhâwâ karâ, sînt lie talwâr :
 âpar us Baldeoji ke sir par kîñî wâr.
 Lagton talwâr, khabar na rahî tan kî.
 Dekho, us wakt kaun jâne man kî ?
 Ik hazâr jawân Zarâsand* ne mâre :

* For Jarâsandh.

LEGENDS OF THE PANJÂB.

- 120 Ghoron ke sawâr paṭak nîche ḍâre.
Dhans bân dhâran kare Kishn uṭhâ ghanghor :
Jarâsandh ke bhujâ ko diâ bân se ṭor.
Pānch bân aur diē iko bārī :
Tijī talwâr ik aisī mārī,
125 Jarâsandh mār lîe, bal ko tole.
Jodhâ ik bār nahîn mukh se bole.
Jarâsandh marnâ hûâ aur parâ phauj meñ shor.
Badarsâl dhâwâ kiâ ; aisâ kînâ zor,
Golî bandûk chalen, ghankâ* garjeñ.
130 Sunke ghanghor phauj sârī larzeñ.
Loṭheñ par loṭh pare, loṭheñ ḍholeñ.
Sîdhi hûî nazar, nahîn mukh se boleñ.
Bân lagâyâ Kishnjî aur dhajâ chhatr diâ ṭor.
Jaisî bijlî karaktî hûî dhans kî ghor.
135 Leke talwâr Kishn ûpar dhâyâ :
Mârâ Badarsâl : karî chhedan kâyâ.
Do hazâr jawân aur us ne mârē :
Kât kât sis mahî ûpar ḍâre.
Madan† bân kar meñ liâ aur jwâlâ uṭhî apâr :
140 Jaise bâdal Indar ke barsen mûsaldhâr.
Hâthî gajbâj aur ghore mârē :
Dînî das bân aur badan sab jhâre.
Jojan meñ khet parâ aisâ bhârī :
Barchhî, bandûk, bân, tan meñ mârē.
145 Gajjâ sambhâlî hâth meñ uṭhâ Bhîm balwân :
Mârâ Madan tarak de, wahân se diâ na jân.
Gajjâ ko jo hâth liâ aisî mārī,
Bhâgi‡ ik bār gire jitne sâre.

Bhîm.

“Chhatrî kâ dharm nahîn haṭke jânâ :

150 Â koî aur, sis bândho bânâ !”

* Cf. line 53.

† Probably meant for Mada, the monster whose exploits are detailed in the *Mahābhārata*.

‡ For *bāghî*.

- Dekho tamâshâ jang kâ rath men hûâ sawâr :
Tab Râjâ Sispâl ne karâ Kishn pe wâr.
Mârâ ik bân dhajâ niche dârî :
Kaṭe haiñ turang donoñ iko bârî.
- 155 Rath kâ jo chakar karâ chhedan ran men.
Dûjî ik bân diâ us ke tan men.
Dûjâ rath mangwâke hûâ Kishn aswâr.
Mahâbân bâjan lage pâve kuchh na shumâr.
Sarkar ik bâr ureñ ; bhûtal larzeñ :
- 160 Ran ke jo bîch jaise kahrî garjeñ.
Chhorâ ik chakar agin ran men jârî ;
Jab to Sispâl hûâ jînâ bhârî.
Sabhâ dhyân Sispâl krâ ; rath ko diâ phirâ :
Paṭkaṭ diâ jab medani bhû, bal kahân jâe ?
- 165 Ik jojan pe rath parâ us kâ-jâke.
Mârâ hai kharak, phir ultâ âke ;
Pakarî hai bânñ, chakar us ko dînâ ;
Jojan pe phenk diâ : aisâ kînâ.
Bhûtal pe loṭe parâ ; aisâ ho gîâ hâl.
- 170 Sab kâyâ kâmpne lagî, pâve nahîñ sambhâl.
Rath men sawâr hûâ, sanmukh âyâ :
Tab to ik bân joṛ us ne lâyâ.
Torâ hai dhans bân chhedan kînâ !
Kâmpne sab badan hûâ mushkil jînâ.
- 175 Chakar phirâyâ Kishn ne, dînâ sîs uḍâ.
Jeh parbat kundrâ parî, gaî phauj dhulâ.
Bhâgî chau taraf rahî senâ sârî :
Râjâ kî phauj gaî ran men mârî.
Padmon ke mâl lûṭe, kampû sâre,
- 180 Jab ke Sispâl gae ran men mâre.
Arjun jîtâ, Bhîm Sen aur bhât Baldeo :
Jîte ran ko Nakul bhî aur jîtâ Sahdeo.
Mathurâ ke bîch Kishn kînâ bâsâ :
Mârâ Sispâl, hûî pûran âsâ.
- 185 Pânchoñ Pânḍoñ ne gawan Dehli ko kînâ :
Jitnâ sab râj pâṭ us kâ lînâ.

LEGENDS OF THE PANJÂB.

Kishn Lâl Shib Kaiwar ne kînâ ân bhî g yân;
Sukh bilâs anand karen; aisâ upjâ gyân!

TRANSLATION.

THE STORY OF THE FIGHT BETWEEN RÂJÂ SISPÂL
AND RÂJÂ KISHN.

Sispâl was Râjâ of the City of Chanderî,
And the owners of forts* in all the land brought him
tribute.

The Râjâs obeyed all his orders with respect,
And always held themselves ready to take his com-
mands.

- 5 His name ran throughout the land :
All obeyed him with respect, and were obedient to his
commands.

Wazîr Bhîkham.†

“There was one Kans in Mathurâ, a very powerful warrior ;
After him is Kishn, I tell thee.‡

- Râjâ, all bring tribute to thee ;
10 All obey thee with respect and remain in thy presence.
Kishn Kanhayya§ is born of the Jâdû house,
And he hath a brother by name Baldeo.”||

Râjâ Sispâl.

- “He hath left off coming (to Court), proud of his might.
Bhîkham, go and bring him to my presence.
15 Make him understand and bring him to me :
Make no delay and return quickly.
He carries out none of the (royal) customs.
He remains without his senses, and does evil every day.”

* i.e., Râjâs.

† To Sispâl.

‡ Kausâ, King of Mathurâ, cousin of Krishna, (see ante, p.332), tried to destroy Krishna soon after his birth by a general massacre of infants. Krishna afterwards slew him.

§ Kanhayya is a common title for Krishna.

|| For Balarâma: See p. 332, ante.

Obeying the command Bhîkham started and reached Mathurâ ;

- 20 And there going to him (Kishn), explained all the message to him.

Wazîr Bhîkham.

“ Râjâ Sispâl hath sent for thee early,
And I am come to fetch thee from Mathurâ.
Thy brother Baldeo is also to come with thee.
Listen to the whole story and make a start.”

Râjâ Kishn.

- 25 “ I go not to him. What land does he rule ?
Hath he no shame that he should speak to me ?
Hath he no shame ? Doing a strange thing !
Let him make all his plans : who is to stay him ?
I at least will give him no tribute.
30 How many such Sispâls are there wandering in the world ?”

Hearing this Bhîkham said to Râjâ (Sispâl) :

Wazîr Bhîkham.

- “ He is proud in his might, and will not come.
He gives no tribute, nor recognizes (thy) authority.
He is proud and will not come to thee.
35 Thou must do, my Lord, as thy mind desires.
Make preparations for war and pitch thy camp.”

Hearing this Sispâl thought in his heart,
And became so haughty that he laid aside shame.*

Râjâ Sispâl.

- “ Bhîkham, hear my order : thus must thou do ;
40 Thou must prepare for me necessities for the army.
Make ready the necessities, the food and fodder :
Take up the arms and fasten on the arrows.”

* To wage war against Krishna is, of course, in bardic eyes downright sacrilege.

LEGENDS OF THE PANJÂB.

- Hearing the king's orders he made vast preparations ;
 Elephants, horses, innumerable chariots without number.
- 45 He filled all the shops and *bâzârs*,
 And got together 36,000 men, each and all.
 He provided all the arrangements, and even his own
 favourite (troops),
 Like stars surrounding the moon.
 There remained nothing, for he prepared all the
 necessities.
- 50 A *lâkh* of warriors advanced ; fully grown men.

*Râjâ Sispâl.**

- “Take spears, guns, and arrows and all.
 Make no delay and obey my command.
 Make cannons also quickly ready.
 Take all the army, all that you have.”
- 55 Hearing this up gat Bhikham and fastened on his arms.
 A *lâkh* of men advanced, all of whom laid fear aside.
 The Râjâ rode his elephant,
 Like a thunderous cloud in the heavens.
 Placing camps and pickets the army advanced,
- 60 And quickly came near to Mathurâ.
 The tents were pitched in their places and the standards
 floated (in the air).
 The warriors stood in their places with bows and arrows
 fastened on.
 The warriors shouted and the heroes vaunted their
 strength.
 In their excitement they continually shouted with their
 lips :

Râjâ Sispâl's Army.

- 65 “Give us the order now, Mahârâjâ,
 And we will gladly fight the enemy.”

(Râjâ Sispâl) sent for a messenger and began to think.

* To Bhikham.

*Râjâ Sispâl's letter.*

- "Being prepared for war why dost thou not attack me ?
Or else pay me thy tribute to-day ?
70 Or go through with the fight that hath fallen on thee ?
Swords will clash, and there will be a hard fight.
How camest thou so disrespectfully to challenge me ?"

- The messenger took the letter and went into Mathurâ,
And explained what Sispâl had said.
75 Arjun the hero, Bhîm the great warrior,
Nakul and Sahdeo and the obeyers of orders,
Whose umbrella* was powerful in Dehlî,
Heroes and expounders of the *Vedas* were sitting (in
the Court).

Arjun.

- "Go, Messenger, to thy home, I will so strike the nail,†
80 That I will not leave thy Râjâ (alive) : one word is as
thousands.
I have told thee one word that will do for thousands.
Go and tell him that we give no tribute.
There will be a fight and no turning back,
And I will fall upon our enemy."

- 85 Hearing this the messenger went and made obeisance
to Râjâ Sispâl :

Messenger.

- "They are ready to fight and the warriors stand prepared.
Make no delay, O thou bearer of the (royal) umbrella,
And give the order to thy army to make ready.
Thou must go and spread death in Mathurâ.
90 I make obeisance; listen to my say."

As soon as he heard this the fire (of wrath) burned in
Sispâl's body.

* i.e., symbol of royal authority. † Idiom : to put to death.

LEGENDS OF THE PANJÂB.

What is to be will be: fate is before (us) all.
The Râjâ gave the order:

*Râjâ Sispâl.**

“Be ready:

Spring suddenly on the enemy.

- 95 Girding your loins advance all together,
And make the first attack, all ye who are my friends!”

The warriors (of Sispâl) went wrathfully along the banks
of the Jamnâ.

- All the brave warriors shone like the glorious sun.
The warlike army stood with arms fastened on,
100 And drew its thousands of naked swords on high.
They were in hopes that the enemy would come,
That they might slay them at once and obtain glory.
(On the other side) Arjun had with him 80,000 warriors.
Kishn advanced and his brother† advanced, turning day
into night.

- 105 Arjun approached the Jamnâ,
And drew such an arrow,
That its fire‡ destroyed bodies.
And making a second attack on went Arjun.
Dantbakar§ and Jarâsandh took clubs in their hands,
110 And Baldeo in his wrath advanced to fight them.
Baldeo hurled an arrow into their bodies,
And (Jarâsandh)|| and Dantbakar both fell in the field.
He also slew 10,000 other warriors,
And cutting off their heads threw them down.
115 Jarâsandh advanced with drawn sword,
And made an attack at Baldeo's head.

* Proclamation to his army.

† Most likely meant for Baldeo or Balarâma. See genealogy at p. 332, ante.

‡ Compare preceding legend, line 151.

§ Dantavakra was classically a king of Karûsha (Mâlwa) who was killed by Krishṇa in a fight.

|| The bard anticipates a little here: see line 115ff.

- The blow fell and no sense remained in him.*
Behold, at such a time who knows what his mind was?
Jarāsandh slew a thousand braves,
120 Throwing down horsemen instantly.
Preparing his bow and arrows up gat Kishn roaring,
And broke Jarāsandh's arm with an arrow.
He shot five more arrows at once;
And next he dealt such a (blow with his) sword,
125 That he slew Jarāsandh, showing his might; and
Suddenly the warrior said nothing with his lips.†
Jarāsandh was dead and there was a cry in the army.‡
Badarsâl§ made an attack with such force,
That gun bullets flew and cannons roared.
130 Hearing the noise all the army trembled.
Corpse fell on corpse, and corpses writhed about.
Their eyes were open, but no word was spoken with
their lips.||
Kishn shot an arrow and broke the umbrella standard
(of Badarsâl)
The noise of the bow was like crackling lightning.
135 Taking his sword Kishn rushed forward,
Slew Badarsâl and pierced his body.
He slew two thousand other warriors,
And cutting off their heads cast them on the ground.
Madan took an arrow in his hand and its flames spread
afar,
140 As when Indra's¶ clouds rain down pestles,**
He slew elephants and falcons and horses.
He shot ten arrows and pierced the bodies of all.

* *Lit.* he had no knowledge of his body. † *i.e.* he died.

‡ Jarāsandh, King of Magadha, (South Bihâr), was father-in-law to Kāṣa, in revenge for whose murder by Krishna, he drove the latter to Dwārakā from Mathurā. He was killed eventually by Bhima (not Balarāma) over a quarrel arising out of Yudhisthira's great sacrifice.

§ Meant apparently for Bhishmaka, King of Vidarbha, (Berār) and father of Rukmini.

|| *i.e.* they met with a sudden death. ¶ As god of the sky.

** Metaphor from the heavy rain of a thunderstorm, like the English 'raining cats and dogs.' For Madan, see note to p. 354, *ante*.

LEGENDS OF THE PANJÂB.

- So great was the battle-field that it spread for a *jojan*,*
 And he slew bodies with spears, guns and arrows.
 145 Then up gat the hero Bhîm with a club in his hand,
 Slew Madan incontinently and let him not go thence.
 With his club in his hand he struck so,
 That all the rebels fell.

Bhîm.†

- “It is the duty of the Chhatrî never to retreat ;
 150 Come on, any one who will fasten a turban on his head !”

- Seeing the condition of the fight (Sispâl) entered a
 chariot,
 And then Râjâ Sispâl attacked Kishn.
 With one arrow he hurled down his standard,
 And his horse was cut down at the same time.
 155 He (also) pierced the chariot careering in the field.
 Next he shot an arrow into his body.
 Kishn sending for another chariot entered it.
 Great arrows began to hurtle beyond counting,
 Suddenly straws arose (in the air), and the earth
 trembled ;
 160 It was as if lions were roaring in the field.
 (Kishn) hurled a fiery quoit‡ in the field,
 And then Sispâl found it hard to live.
 Sispâl recovered himself and turned Kishn’s chariot.
 He threw it over on the ground with great force.
 165 The chariot fell at the distance of a *jojan*§ away.
 (But) coming back (Kishn) gave (Sispâl) a sword cut,
 And seizing him by the arm whirled him round,
 And threw him a *jojan* away : thus did he.
 He fell as a corpse on the ground ; thus it happened to
 him.

* See ante, p. 340.

† This is a general challenge to Sispâl’s side.

‡ Allusion to the *vajranâbha* or magic discus of Kṛishna.

§ See above, line 144.

SISPÂL AND KISHN.

- 170 All his body trembled and he could not control it.
(But) mounting his chariot he (again) came to the front,
And drew an arrow with force.
His bow broke and the arrow was pierced !
His body trembled and he found it hard to live.
- 175 Kishn (then) hurled his quoit and struck off Sispâl's head.
As a hill slips away, so (Sispâl's) army dispersed.
All the army rushed away on all sides,
And Râjâ (Sispâl's) force was beaten in the field.
Millions (worth) of goods were robbed and all the
camp,
- 180 When Sispâl was slain in the field.
Arjun and Bhîm Sen, and (Kishn's) brother Baldeo won,
And so did Nakul and Sahdeo.
Kishn dwelt in Mathurâ,
And when Sispâl was slain, his hopes were accomplished.
- 185 The five Pândavas started for Dehlî,
And took over all the kingdom and power.

Kishn Lâl and Shib Kañwar,* having obtained know-
ledge (unto salvation),
Dwell in happiness and joy: so greatly hath their know-
ledge prospered them !

* See *ante*, p. 157.

No. LVIII.

THE LEGEND OF BÂNÂSUR,

AS TOLD BY A CELEBRATED BARD OF BHARAUT IN
THE MERATH DISTRICT.

[This legend is a bardic version of one of the most celebrated stories of the Krishna cycle, which has been dramatized over and over again. The outline of the tale is that Aniruddha, the grandson of Krishna, of course a Vaishnava hero, falls in love with Ūshā, the daughter of the Śaiva King Bâna or Bânâsura, whom he carries off from her home at Sonitapura to Dwârakâ, after defeating her father. The celebrity of the story is no doubt due to the sectarian struggle it relates, and the interest in it to the oft-repeated incident of the love of a girl of one party for a member of the other.]

[It is never easy to fix the locality of a Krishna legend, as places both in Southern and Northern India claim to have been the homes of the heroes of the cycle, and in the present instance the familiar names occur in their usually garbled form. The scene of the legend as told by the bard is, however, clearly meant to be somewhere in the Himâlayas, probably the neighbourhood of Nâdaun in the Kângrâ District. It is to be noted here that the Râjâs of the Bashahr State in the Simlâ District claim to be descended from Pradyumna, father of Aniruddha, whom Krishna is said to have left in the Himâlayas as ruler after the defeat of Bânâsura.]

[As in the former legends of this cycle the Pândavas are found helping their kinsman Aniruddha against Bânâsura.]

[It will be as well, for the sake of general clearness, to supplement the genealogy given at p. 332, Vol. III., by the following :—

Hiranyakaśipu

|
Prahlâda

|
Virochana

|
Bali

|
Bânâsura

|
Ūshâ

Krishna = Rukminî

|

Pradyumna = Kakudmatî, d. of
Rukmin, brother of

|

Aniruddha Rukminî.]

TEXT.

QISSÂ RÂJÂ BÂNÂSUR WA ÛKHÂ KÂ.

Sunantpûr woh shahr hai aur Badram woh des.

Bânâsur Râjâ mângê jang hamesh.

Mângtâ hai jang.

Râjâ Bânâsur.

“Suno, Kartâ merâ,

Râjâ koî aur nahîn kul mein terâ,

5 Aisâ balwân bhujâ de de mâre ?

Aisâ koî balî bhâr merâ tîre ?

Udayast kahne lagâ :

Râjâ Udayast.

“Bholâ hove diyâl.

Chalo, araz us se kare ; pal mein kare nihâl.

Pal mein nihâl kare mâyâdhârî.

TRANSLATION.

THE STORY OF RÂJÂ BÂNÂSUR AND ÛKHÂ.

Sunantpûr was his city and Badram his land.

Râjâ Bânâsur ever wished for war :

(Ever) wished for war.

*Râjâ Bânâsur.**

“Hear, my Creator,

Is there no Râjâ, in thy family,†

5 So strong as to break my arms ?

No warrior to withstand my might ?”

Udayast† said :

Prince Udayast.

“Bholâ§ will be kind.

Come and pray to him and he will favour thee in a moment,

The wondrous one will favour thee in a moment.

* Prayer to Śiva.

† i.e., among thy followers.

‡ Second son of Bânâsur : see below line 229. § A name for Śiva.

- 10 Mânge soî degâ : gatî us kî hai niyârî.
Karegâ nihâl merâ Shambhû Bholâ :
Nâdiyâ sawâr bail us ke dholâ !”

Sunke itnî bât ko Râjâ kîâ yakîn :

Râjâ Bânâsur.

- “Is wakt chalnâ wahân, kahtâ ho âdhîn.
15 Kahtâ âdhîn, dekh us kî mâyâ.”

Tab to Mahârâj pâs us ke dhâyâ :

Râjâ Bânâsur.

- “Râj, pâṭ, mâl main ne tujh se lînâ :
Mujh ko, Mahârâj, jang koî na dînâ !”

Mahâdeo.

- “Betî tere mahil men, Ûkhâ us kâ nâm :
20 Jo mângê soî degî, karo âp bisrâm.

- 10 He will give what thou askest ; he hath special favour
(towards thee).

He will favour thee, will my Shambhû* Bholâ,
That wandereth riding on his bull Nâdiyâ !”

Hearing this Râjâ (Bânâsur) believed in it, and said :

Râjâ Bânâsur.

- “Let us go to him now and beseech him humbly :
15 Beseech him humbly and see his power.”

So the Mahârâjâ went (to Śiva, and said) :

Râjâ Bânâsur.

- “Kingdom, rule and goods hast thou given me,
But thou hast not granted me a war, my Lord !”

*Mahâdeo.**

- “There is a daughter in thy palace, whose name is
Ûkhâ ;
20 She will grant what thou askest, so be at rest.

* Names for Śiva.



Kije bisrâm, dhîr dharke rahná.
Itná sawâl jáke us se kahná.
Mat kare andesh, mere chhatrdhârî,
Taiñ ne barbâd kare nagarî sârî."

- 25 Bânâsur ne ânke beṭî se kiâ sawâl :

Râjâ Bânâsur.

"Mahâdeo mujh se kahe, mile jang tatkâl.
Mujh ko to jang mile, sobhâ pâûñ.
Bândhûñ hathiyâr aur larne jáûñ.
Beṭî, yeh araz merî suniye, bînâ ;

- 30 Karne ko jang merâ taraphe sînâ."

Rânî Ūkhâ.

"Jâe, pitâ, ghar baith le ; jatan karûñ, Mahârâj.
Pâjûñ Bholânâth ko, bane tumhârâ kâj."

Be at rest and keep patience.
Go and tell her what I say.
Be not anxious, my (royal) umbrella-bearer :
Thou shalt destroy a whole city."

- 25 Bânâsur went and said to his daughter :

Râjâ Bânâsur.

"Mahâdeo told me that I should obtain a war presently :
That I should obtain a war and become glorious.
I will arm myself and go to the fight.

- My wise daughter, hear my say ;
30 My heart trembles (with excitement) for a fight."

Princess Ūkhâ.

"Go, father, and rest at home : I have a plan, my Lord :
I will pray to Bholânâth* that thy desire be fulfilled."

* A name for Śiva.

LEGENDS OF THE PANJÂB.

Sun'ke sawâl chalî Ûkhâ piyârî :
Shankar ke pâs gaî, sundar nârî.

Rânî Ûkhâ.

35 "Pitâ ko jang mile; mujh ko piâ,
Tain ne, Mahârâj, nahîn mujh ko diâ !"

Mahâdeo.

"Sahans lâkh das jojanâi, nikat samundar tîr,
Tujhe terâ piâ mile; tuk ik bândho dhîr.
Mâgh mahîne, badî dwâdas hoî,
40 Tujh ko bardân milâ, beî soî.
Râjâ to phâr bhujâ niche dâre :
Sukh jâe tâlâo; mân us kâ mâre."

Khushî mân Ûkhâ chalî :

Hearing (her father's) say the lovely Ûkhâ went (away),
And the beautiful girl went to Shankar.*

Princess Ûkhâ†.

35 "My father hath obtained his war, but a lover to me,
My Lord, thou hast not given !"

Mahâdeo.

"At a thousand and ten *lâkhs* of *jojans*‡ on the sea-shore,
Wilt thou meet thy love : (so) be patient awhile.
It will be on the 12th of the waning moon of Mâgh§
40 That thou wilt meet my boon (of a lover), my daughter
(He will be a) Râjâ that will break arms and throw them
down,
And dry up the (very) ponds|| and (at last) his pride
shall be destroyed."¶

Ûkhâ went away joyfully :

* A name for Śiva.

† Prayer to Śiva.

‡ See *ante*, p. 340. This merely means a very long way off.

§ January-February. This date would be at the end of January.

|| Conventional phrase, meaning that he will be so powerful as to dry up the very ponds through fear.

¶ All this is a kind of prophecy relating to the tale that follows.

Râni Ūkhâ.

“Chirinjio, Mahârâj !

- Tum samân dûjâ nahîn parmârat ke kâj !
45 Kînân parmârat taiñ, Nâth, hamârâ !
Sobas basîyo, Ji, Kailâs tumhârâ.
Aisâ bardân sadâ mujh ko deiyô :
Nâdiyâ sawâr sadâ hote rahîyo !”

Bachan mâng Ūkhâ chalî ; âi apne dhâm.

Râni Ūkhâ.

- 50 “Mere Bholânâth ne pûran kar diê kâm !
Pûran yeh kâm karâ, sobhâ dîni !
Pitâ ko jang diâ ; aise kînî !
Mujh ko bardân diâ Shambû Bholâ :
Mâyâ, dhan, mâl, diâ sundar dola !”

Princess Ūkhâ.

“Blessings on thee, my Lord !

- Thou hast no second in blessing !
45 Thou hast given us the blessing, Lord, (that we
sought) !
Be happy, Lord, in thy Kailas.*
Mayest thou ever bless me thus,
And mayest thou ever ride thy (bull) Nâdiyâ !”

Having got her oracle Ūkhâ went home.

Princess Ūkhâ.

- 50 “My Bholânâth hath fulfilled my desire !
He hath fulfilled my desire and honored me !
He hath granted my father a war, thus hath he done !
He hath granted me a gift (also), hath Shambhû Bholâ :
Wealth, goods and riches, and a beautiful (marriage)
palanquin !”

* Mount Kailâsa in the Himâlayas is the peculiar home of Śiva.

LEGENDS OF THE PANJÂB.

- 55 Kushi guzârî Râo ne, faujân kâ kîâ samân.
 Jang milâ, sobhâ milî. Dînâ gad nishân :
 Sûboñ ko hukm diâ :

Râjâ Bânâsur.

“Bhartî kîje :

Bândho hathiyâr : jang hânske lîje.

Shankar ne hukm diâ aisâ bhârî :

- 60 ‘Bhânt bhânt bhed karo iko bârî ?’”

Adhî rât ke wakt meñ sove thî parbîn.

Larkâ âyâ khwâb meñ : kahtî hûî âdhîn.

Kahtî âdhîn hûî :

Rânî Ūkhâ.

“Bândî merî,

Pûran kar kâm, jaisî marzî terî.

- 55 The King was very pleased and got ready his army.
 He obtained a war and he obtained honor. He planted
 his standard,
 And gave orders to his generals :

Râjâ Bânâsur.

“Collect (your forces) :

Fasten on your arms and go gaily to the war.

Shankar hath given me this strict order :

- 60 ‘Make up your divisions at once.’”

The wise (Ūkhâ) was sleeping at midnight.*

She dreamt of a youth, and spake bashfully,

And said bashfully :

Princess Ūkhâ.

“My Maid,

Fulfil my desire† in what way thou canst.

* Scene altogether changes.

† To meet the youth she had dreamt of.

- 65 Chandē mahtâb jawân mujh ko pâyâ.
Dil pe afsos khwâb aisâ âyâ !”

Kalamdân lâ hâth men aur kahan lagî sat bhâî :

Bândî Chitrlekhâ.

“Sât dîp nau khand kî rachnâ rachî banâî.”

- Rachnâ rachî banâî Chitrlekhâ piyârî.
70 Jitne khalak tumâm, sûrat sab ke târî.
Bharatkhand Pândûn, Srî Kishn apârâ,
Jâdûn kâ bans, likhâ niyârâ niyârâ.
Naksha âge rakh lâ, dekh rahî man lâ :
Martlok men Dwârâ pahunchî, us men jâ.
75 Dekhî chau taraf baith Ûkhâ piyârî :

- 65 I have met a youth (as beautiful) as the moon (in my dream).

I grieve that such a dream came (to me) !”

(The Maid) took a pen in her hand and spake truthfully (saying) :

Chitrlekhâ, the Maid.

“I draw the picture of the seven worlds and the nine divisions.”*

- The lovely Chitrlekhâ drew the picture.
70 She drew the portraits of all the world :
The Pândûs of Bharatkhand, the glorious Srî Kishn,
The race of the Jâdûs,† she drew each separately.
She laid the picture before (the princess), who examined it carefully.
Through it she reached Dwârâ, (situate) in the mortal world.
75 The lovely Ûkhâ sat looking all over it,

* Of the whole world.

† See ante, p. 356.

LEGENDS OF THE PANJÂB.

Kartî pahchân sûrat niyârî niyârî.

Dekhâ jab Kanwar, lâj dil pe âi.

Rânî Ūkhâ.

“Bândî, sun bât; jagah mujh ko pâl!”

Bândî Chitrlekhâ.

“Burî karî yo pakariyân! Âyâ kâl pukâr!

80 Chhappan karor Jâdûn badhe; dal kê ant na pār.

Dâl kê na pār; parjâ kâmpê sârî.

Râjâ mahbûb,* bare Chhatrdhârî,

Arjun aur Nakul, Bhîm jodhâ bhârî:

Khâk meñ milegî terî nagarî sarî!”

Rânî Ūkhâ.

85 “Bândî, us ko lâ de, na to gae prân!

Honî ho, to hovegî: yeh nische kar jân.

Jaldî se lâo; karo kâraj merâ:

Examining each portrart separately.

When she saw the Prince (of her dream) shame came into her mind.

Princess Ūkhâ.

“My Maid, hear me; I have found the place!”

Chitrlekhâ the Maid.

“It is not well that thou hast taken this one! Death cometh roaring!

80 The Jâdûs have increased to 56 karors and their armies are innumerable.

Their armies are innumerable and their people tremble (at them).

Their Râjâ is brave, and a great King.

Arjun and Nakul and Bhîm are mighty warriors,

And all thy city will meet the dust!”

Princess Ūkhâ.

85 “My Maid, bring him (to me), or I shall die!

What will be will be; know this for certain.

Bring him quickly and do my bidding:

* The sense of this word in this poem seems to be *brave*.

- Itnâ ahsân bhalâ hove terâ.
Merî surt lagî, Bândî, aisî,
90 Chand kî chakor châh kartâ jaisî !”

- Kar juhâr bândî chalî, aur gagan-panth meñ jâî;
Martlok meñ Dwârkâ utarî hî v ahân âî.
Utarî hî âî, ik darsan pahchânâ.
Dekhî tadbîr, nahîn khayâ khânâ.
95 Bhûk piyâs dûr hûî bândî tan kî.
Yeh to pardes, kaun jâne man kî ?
Mâlan âî bâgh meñ, dekhî parî nidân.

Mâlan.

- “Kaun des se âunâ hûâ ? Kahan hamâre mân.
Kaunsâ hai des ? Kyâ hai maksad terâ ?
100 Kahnâ bayân : mân kahnâ merâ.”

- And thus lay me under a great obligation to thee.
I so love him, my Maid,
90 As the partridge desires the moon*!”

- Making obeisance the Maid went and took the path of
the sky,†
And descended to the land of mortals at Dwârkâ.
She descended and made an inspection.
Making her plans she ate not her food.
95 Hunger and thirst were far from the maiden's body.
This was a foreign land and who knew the desires of her
heart ?
The gardener's wife came into her garden and found
her lying helpless (there).

Gardener's Wife.

- “From what land hast thou come ? Hear my say.
What is thy country ? What is thy desire ?
100 Tell me thy story : hearken to my say.”

* See Vol. II, p. 57.

† i.e., flew through the air.

LEGENDS OF THE PANJÂB.

Bândî Chitrlekha.

- “Badram to woh des hai ; Bânâsur hai Râo ;
 Ūkhâ to betî hûî, zâlim burâ subhâo.
 Itnî to ik araz merî lîje ;
 Us kâ jawâb phir mujh ko dije.
 105 Sove thî mahil bîch merî piyârî ;
 Dekhâ hai khwâb, ishk tan men jârî.
 Jis ko Anrudhar kaho, lene âî.
 Kar denî khabar, kasm terî khâî.”

Mâlan.

- “Terî kaisî kâmnî darsan us ko râî.
 110 Lâkhoñ tabîb bulâ chuke us larke ke sâth.
 Larke ne bahut dawâ dârû khâî ;
 Dûnâ bimâr : nahîñ fursat pâî.
 Rove din râî, nahîñ khâve khânâ ;
 Mâtâ bhî bilak rahî, main ne jânâ !”

Chitrlekha the Maid.

- “The land is Badram and Bânâsur is its King.
 His daughter Ūkhâ is of a cruel wicked temper.
 Hear my petition,
 And then answer me.
 105 My beloved (princess) was sleeping in her palace,
 And saw (a lover) in a dream and love came into her
 body.
 I am come to fetch him they call Anrudhar.*
 Tell me of him, I ask thee by an oath.”

Gardener's Wife.

- “He (too) saw in the night a beauty like thy (princess).
 110 A *lâkh* of doctors have been called to the youth.
 Much medicine and drugs hath the youth taken,
 But his malady (of love) hath doubled and hath no
 relief.
 Weeping day and night he eateth not his food.
 His mother (too) I know is weeping !”

* Aniruddha, son of Kṛishṇa, so called throughout this poem.



- 115 Jab Mâlan lekar chalî, gaî mahil darmiyân,
Larkâ us se milâ dîâ ; yeh nische kar jân.
Sûrat pahchân lie us kî niyârî :
Man kî jo bât kahî us se sârî.
Kaul aur karâr kare jitne sâre :

Bândî Chitrlekhâ.

- 120 "Mat karo âvîr ; chalo, dil ke piyâre."
Pânchon pahine kapre, bândh lie hathiyâr.
Same jo âdhî râ't thî larkâ hûâ tayyâr.
Palang par biñhâ lîâ Râjâ gyânî ;
Leke akâs u'î dil kî jânî.
125 Tîsâ to Mahil bîch leke âî.

-
- 115 Then taking (the maid) with her the Gardener's wife
went into the palace,
And know this at once,* she brought her to the youth.
She recognized him apart (from the rest),
And told him the desire of her heart.
She made him all promises (saying) :

Chitrlekhâ the Maid.

- 120 "Make no delay, but come, my heart's beloved.†"
He put on the five (manly) garments and fastened on
his arms.
It was midnight when the youth was ready.
She sat the wise Prince on a couch,
And took her beloved‡ flying through the air.
125 She came to the Tîsâ Palace.§

* To the audience.

† i.e., he was beloved by the maid on account of her mistress.

‡ See above, line 120.

§ The name of Ūkhâ's dwelling throughout this poem.



Ūkhâ kî ik soch dil pe âî.
Sundar sakhî bulâ lî aur man meñ kîâ babek.

Rânî Ūkhâ.

- “Bandobast karo mahil kâ ; kahe lâkh kî ek.
Bâbal ko khabar karo mat nâ koî.
130 Kartâ ke ank likhâ, barte soî.
Mahil bîch ik sis bândho bânâ !
Rahnâ ik thaur, nahîn phirke jânâ !”

Assî hazâr jodhâ raheñ aur sab ko lîâ bulâe :

Rânî Ūkhâ.

- “Honî thî so ho gai : kîjo merî sahâî !
135 Kîjo sahâî merî, sâwat sâre,
Jitne mahbûb khare, dil ke piyâre.

An idea came into Ūkhâ's mind.
She called her beautiful maids and made a plan in her heart.

Princess Ūkhâ.

- “Make arrangements as to the palace ; let one word do for thousands.*
Let no one give news of this to my father.
130 The Creator hath written the line (of fate), let it be fulfilled.
Let the turbans (of war) be fastened on in the palace !
Let each remain in his place and let none turn back !”

She had 80,000 warriors and she sent for them all (and said) :

Princess Ūkhâ.

- “What was to be hath been : be ye my helpers !
135 Be my helpers, all ye my heroes,
As many brave friends as stand here.

* See ante, p. 359.



Merâ to hukm mân, bhâî, lîjê.
Rahnâ hoshiyâr, kâm aisâ kîjê."

Parwânâ Ûkhâ likhâ, dînâ bândî lâth.

Rânî Ûkhâ.

140 "Merî to mintî* kahô us mâtâ ke pâs !
Mâtâ ke sâth bhed merâ kahnâ :"

Rânî Ûkhâ kâ Parwânâ.

"Pâyâ ik lâl mujhe, sundar gahnâ.
Sûrat mahbûb ik larkâ âyâ :
Ûkhâ ne fikar barâ man men khâyâ !"

145 Hukm mân bândî chalî Sunatpûr men jâe :
Us Ûkhâ ke lâl kâ dînâ hâl sunâe.

Friends, here my orders.
Be wide awake and do as I say."

Ûkhâ wrote a letter and gave it to her maid.

Princess Ûkhâ.

140 "Go and tell my prayer to my mother,
And tell my mother all my story."

Princess Ûkhâ's Letter.

"I have found a ruby, a beautiful jewel.
A warrior-like youth hath come,
And a great dread hath come into Ûkhâ's heart !"

145 Hearing the order the maid went to Sunatpûr,
And told the story of Ûkhâ's ruby.

* For bintî.

Bândî Chitrlekhâ.

- “ Betî ne bhaj dî : tujh pe âî.
Pânî ke bich âg aisî lâî.
Râjâ ko phând liâ barâ jorî.
150 Kînî nahî sharm : lâj us ko thori !”

Râjâ se Rânî kahe :

Rânî Râjâ Bânâsur kî.

“ Sun merî ardâs.

- Deo, dant, dâuv koî us Ūkhâ ke pâs :
Betî ko phând liâ ; bîdiyâ kînî :
Dâran to bahut ik us ko dînî.
155 Darwâzâ band kîe jîtnê sâre,
Assî hazâr giraftâr jodhâ niyâre !”
Râjâ sabhâ lagâ dîe ; kahan lagâ sat bhâe :

Chitrlekhâ the Maid.

- “ Thy daughter sent me : I am come to thee.
Thus hath she set water on fire.*
She hath entrapped the Prince with great force.†
150 She hath no shame, and small is her sense of honor !”

The Queen said to the Râjâ :

Râjâ Bânâsur's Queen.

“ Hear my say.

- Ūkhâ hath a demon, devil or spirit (in her),
That hath entrapped our daughter and is doing evil,
And is giving her much trouble.
155 He hath closed all the doors (of her palace),
And seized each of her 80,000 warriors !”

The Râjâ held an assembly and spake to them the truth :

* i.e. created a great disturbance.

† Allusion to the classical story in which Ūshâ brings Aniruddha to herself by magic arts.

*Râjâ Bânâsur.*

- "Hai koî jodha balî, us ko pakarê jâe ?
Jangî to jawân charho lânehâre !
160 Pakarô ik bâr use, mere piyâre.
Merî to lâj gaî, sobhâ khoî !
Yeh to ik bel âj bikh kî boî."

- Jab uthke Kachhrâj ne bîrâ lîâ uthâe.
Battîs hazâr faujân charhî; larâ mahil pe jâe.
165 Chau taraf mahil gher lînâ, piyâre ;
Sâwat balbîr khare niyâre niyâre.

Râjâ Kachhrâj.

- "Mahil men kaun balî sanmukh âo ?
Karnâ nahîn der : barâ mansab pâo !"

Râjâ Bânâsur.

- "Is there any warrior who will go and seize the prince?
Let some warlike fighting youth come forward !
160 Seize him at once, my friends.
My honor hath gone and my glory is lost !
Surely it is a poisonous plant that hath been sown
to-day."

- Then up gat Kachhrâj * and took up the betel leaf.†
An army of 32,000 advanced to fight at the palace.
165 They surrounded the palace on all sides, my friends,‡
Every brave warrior standing in his place.

Prince Kachhrâj. §

- "What warrior will confront me from the palace ?
Make no delay to obtain a high office !"

* Râjâ Bânâsur's eldest son. † See Vol. I., p. 43, etc.
‡ Addressed to the audience. § Challenge to the palace guards.

LEGENDS OF THE PANJÂB.

- 170 Sun Chhatrî Anrudhar ne bândh lîe hathiyâr :
Darwâzâ kô kholke gîâ mahil se bâhir.
Mahil se bâhir gîâ Chhatrî bole :

Râjâ Anrudhar.

- “Sanmukh se choṭ karo, bal ko tole.
Chhatrî ran chhoṛ nahîn haṭke jânâ :
Karnâ hai-lâj : sis bândho bânâ.”
- 175 Dhans bân Râjâ lîâ, mârâ iko bâr.
Dhujâ tuṭ rath kî paṛî ; jang hûâ bisiyâr.
Dâran ik bân dîâ Râjâ ran meñ :
Bâkî kôî nahîn rahe us ke tan meñ.
Murchhâ to khâî Anrudhar piyârâ.
- 180 Karm ke lekhe ko nahîn meṭanhârâ !

- Hearing this the Chhatrî* Anrudhar fastened on his arms
170 And opening the gates came out of the palace.
Coming out of the palace spake the Chhatrî :

Prince Anrudhar.

- “Give your wounds in front, showing your might.
A Chhatrî will not leave the field and turn back.
Be honorable, and fasten on the turbans (of war).”
- 175 Prince (Kachhrâj) took a bow and arrow and made a
shot.
The front of (Anrudhar's) chariot was broken and there
was a great fight.
It was a terrible arrow that the Prince shot into the field,
And he had no desire left in his heart.
The splendid Anrudhar fainted ;
- 180 For there is no one to blot out the lines of fate.

* Chhatrî here means that he belonged to the old Kshatriya or warrior caste.

*Râjâ Anrudhar.*

“Sabhâ, dhyân chaukas raho. Bachan suno, Mahârâj !
Maiñ to âyâ mahil se juddh karan ke kâj !”

- Pâñch bâñ pûr, lie kampû* sârâ :
Larze sab des kharâ jitnâ sârâ.
185 Das das to bâñ diê sab ke tan meñ :
Pâñ nahîñ khabar ; pare lote ran meñ.
Khurag sînt Râjâ chalâ, sanmukh pahunchâ jâe.
Tegâ mârâ sîntke ; kîjo Râm sahâi.

Râjâ Kachhrâj.

- “Kijîye sahâi ik, Kartâ mere !
190 Âo, balbîr, charho sanmukh mere !”

Prince Anrudhar.

“My army, be attentive on all sides! Hear my words,
my Lord (Kachhrâj) !
I am come out of the palace to fight !”

- He let fly five arrows and took his whole army (with him),
And all the land stood trembling.
185 He shot ten arrows each into all their bodies.
They became unconscious and fell corpses in the field.
Drawing his sword Prince (Kachhrâj) advanced and
faced him.
He drew his sword and struck him in the name of Râm
(God).

Prince Kachhrâj.†

- “Be my helper, O my Creator !
190 Come on, my hero,† and meet me face to face !”

* See ante, p. 351.

† Prayer to Râma, see preceding line.

‡ To Anrudhar.

LEGENDS OF THE PANJÂB.

- Sûntî talwâr, ik tan men mârî :
Râjâ ne aṭ lie iko bârî.
Dûsrê bhî wâr kîâ aisâ kêrî ;
Dekhe chau taraf khare hai aggyâ-kârî.
195 Sanmukh se choṭ kare sâwat sūrâ :
Bâje har wakt khurâ ran men tûrâ.
Âge ko pair dhare, sastar mâre :
Pîchhe ko pair nahîn ultâ dâre.
Uṭhe Anrudhar mahâ balî, dhans bân lîo hâth :
200 Dharṁ juddh karne lagâ us Râjâ ke sâth.
Mâre ik bâr bân, faujân larjen :
Kat-katke sîs parên, jodhâ garjen.
Biyâkul Kachhrâj hûâ ; Har kî mâyâ !
Dushman balwân hûâ, kâmpî kâyâ.
205 Hâthî pe aswâr ho jab dhâyo Kachhrâj :

Drawing his sword he struck at his body,
But Prince (Anrudhar) warded it off.
He (also) thus made a second attack,
And saw (Anrudhar's) followers standing on all sides
(of him).

- 195 The brave warriors gave their wounds in front,
And all the while the drums were beaten in the field.
(Prince Kachhrâj) advanced his foot and used his
arms,
And never did he turn his feet back.
Up gat Anrudhar the mighty warrior and took his bow
and arrow in his hand,
200 And began a pious fight with the Prince (Kachhrâj).
He shot an arrow and the army trembled,
And heads cut off fell down, while the warriors roared.
Kachhrâj was helpless : it was the doing of God !
The enemy was a strong one and his body trembled.
205 Then Kachhrâj mounted an elephant and charged
(shouting) :

THE LEGEND OF BÂNÂSUR.

Râjâ Kachhrâj.

“Larne kî mansâ rahî, suno, hamârî âj !”

Karke ik bâl charhâ Râjâ nîche.

Râjâ Kachhrâj.

“Mâro ik bâr, nahî jāne dījo !”

Kampû ko hukm dîa :

Râjâ Kachhrâj.

“Charhke jāo !

210 Râjâ ko pakar, bândh rath ko lāo !”

Jab Râjâ Anrudhar ne bidiyâ lie banâe :

Charh mârâ Kachhrâj ko ; gâi fauj gabharâe.

Jodhâ gabharâ gae, uṭhe, dhâe :

Jab to sab dhâm nikat uṭhke âe.

Prince Kachhrâj.

“It is my intention to fight to-day : hear me !”

Thus roaring the Prince went on.

Prince Kachhrâj.

“Slay (Anrudhar) at once and let him not escape !”

He gave an order to his army :

Prince Kachhrâj.

“Advance !

210 Seize the Prince (Anrudhar) and fasten him to my chariot !”

Then Prince Anrudhar made a plan,

And advancing slew Kachhrâj, and the army was taken aback.

The warriors taken aback fled away,
 And all returned to their own homes.

- 215 Pārī meñ jo shor machā Rānī roveñ :
 Moti ke tor kānch baithī poveñ.
 Jab Anrudhar mahā balī giā mahil darmiyān.
 Ūkhā ne mangal parhī ; kiā bahut sâ dân.
 Kiā bahut sâ dân ; bahut sobhā pāi.
 220 Rājā kī phauj sabhī charkhe āi :
 Sanmukh se-sûr bîr bal ko toleñ.
 Man meñ anand hûe, mukh se boleñ.
 Bânâsur kahne lage mahā balī balwân :

Rājā Bânâsur.

- “ Bākī to chhode nahīn ; suno, sabhā, kar kân.
 225 Sunīyo ik bāt, bhayyā mere,
 Kartā kī dāt nahīn jātī phere.

- 215 There was a cry in the City and the Queen wept,
 And tearing off her pearls she made (a necklace) of
 glass.*
 Then the mighty warrior Anrudhar went into the
 palace.
 Ūkhā sang songs of rejoicing and gave much away in
 charity (to Brāhmans).
 She gave much in charity and was much honored.
 220 Prince (Anrudhar's) army (also) all came up,
 And warriors vaunted face to face with heroes.
 They were happy in their hearts and spake with their
 lips.
 Spake the great hero Bânâsur :

Rājā Bânâsur.

- “ Hear, O assembled (warriors), with your ears ; nothing
 hath been left (of the old army).
 225 Hear a word of mine, O my friends,
 The decree of God is not to be turned back.

* A sign of mourning among Rānīs.

W.D.

